THE

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THE annual university examinations in connection with our Pasumalai College have resulted much to the credit of the institution. Mr. Zumbro reports that seven out of eleven candidates in the college class passed successfully, and seven out of fifteen in the high school. In the Madras Presidency the average percentage of those who passed was thirty-six, while for Pasumalai the percentage was sixty-three. This college stands well among the institutions of India, and at the present time there is a good attendance in all its departments, the total number being 446. The cut on the cover of this number of the *Missionary Herald* shows the native pastors within the Madura district, all of whom were students in the Pasumalai Institution. Probably few, if any of them, would have been in the ministry today had it not been for the fostering care of this college and seminary.

Pasumalai College and Training Institution.

A CHEERING report by Dr. Francis E. Clark, of his recent visit in Bulgaria and Macedonia, will be found on another page. A recent letter from Mr. Thomson, of Samokov, gives additional details of the work of grace in the Collegiate Institute at that station. Mr. Thomson speaks of the great tact and wisdom shown by Dr. Clark in his addresses to the young men, who were profoundly impressed. One after another they came for religious conversation, and decisions were made for Christ. A similar quickening seems to have reached the girl's school at Samokov.

The Balkan Missions.

OUR letters from North China this month are few and brief, but some items of special importance are mentioned. Our brethren are greatly rejoicing over the prospect of having their houses at Peking and Tung-cho ready to live in by the coming autumn. The Pao-ting-fu station has loaned temporarily the indemnity received by it from the Chinese, for the purpose of erecting college buildings at Tung-cho sufficient to house the students for the present. The special need of which they write is a chapel at Peking large enough to hold the audiences that gather, and also a building for the Bridgman school. Arrangements have been made by which funds for these purposes are provided, in anticipation of payment on the indemnity by the Chinese. Mr. Wilder reports that "the work in the city and at Lu Kou Chiao continues most encouraging." This latter outstation is thirteen miles southwest of Peking, and there are

From North China.

now thirty probationers there. One of the most cheering items is the practical agreement of the four chief missions laboring in the province of Chihli to unite in educational work. This scheme has been under consideration for a long time, but we have not as yet sufficient details as to the arrangement to do more than indicate its general nature, and the promise it gives of greater efficiency and economy in missionary work.

Items from Japan.

THE tidings from Japan continue to be most cheering. The choice of Hon. K. Kataoka as president of the Doshisha gives the most unfeigned satisfaction to all friends of the institution. The account of this man, given by Dr. Davis on another page, shows what spirit he is of, and the friends of the institution are confident that a new era is opening for it. Another account of Mr. Kataoka, giving some other incidents in his life, from the pen of Rev. Otis Cary, will be found in the current number of *Congregational Work*. It is cheering also to learn that a theological discussion, which has been conducted of late among the Christian papers of Japan, has revealed the soundness of the pastors of the Kumi-ai churches. The discussions hinged on the person of Christ and the doctrine of the Trinity. In the course of the discussion it was publicly charged that Mr. Miyagawa had declared himself a Unitarian, but in a recent letter Mr. Miyagawa makes his position clear. He says: "I have no hesitation in confessing Jesus Christ as the Divine Son of God, who came down to save us from our sins, and who now lives in the glory of God. I do believe in the supernatural origin of our Lord; that is to say, he is not a mere man. He is above man. I do not hesitate to honor him as my Lord and my God." Others have followed in similar explicit statements. In reporting this matter, Rev. Sidney L. Gulick says: "Many theological doubts have, I think, been dispelled by the vital religious experience of the past year. The ice age in Japan's Christian experience is pretty well over." But in Japan, as in other of our missions, the need of increased help is felt most keenly. Mr. Gulick adds: "I am perplexed beyond measure as to how to make ends meet this year with the allowance granted for evangelistic work. Last year's efforts and successes demand larger efforts and expenses this year. The fields are white indeed, and all that is now needed is the means for reaping."

Come Over and Help Us.

THERE are thousands of Christians connected with our missions, only recently brought out of great darkness, who are praying most earnestly for new missionaries to come to them. Miss Josephine Walker, of Shao-wu, China, writes of the fervor of some of the petitions she hears, asking for helpers whose coming they fully anticipate. She says: "Every morning the boys pray for their new missionary [Where is he?]. It is a very wonderful man they are praying for. You would certainly think so if you could hear all the adjectives they apply to him. One of the women prayed for 'A missionary to have charge of the boys' school and another for the theologs, and a few more, dear Lord, for the touring work, for the work is so great and we are so ignorant.'"

Financial.

We are glad to be able to make a cheering report concerning the receipts of the month of April and of the eight months of our financial year. The increase in legacies during the month was quite unlooked for, and affords great relief. The following is the statement: —

	April, 1901.	April, 1902.
Donations	$40,494.91*	$43,188.81*
Legacies	17,299.64	32,494.38
	$57,794.55	$75,683.19

	8 mos., 1901.	8 mos., 1902.
Donations	$314,150.96*	$347,983.12*
Legacies	90,004.05	92,931.25
	$404,155.01	$440,914.37

* Not including receipts for the debt.

Increase in donations for eight months, $33,832.16; increase in legacies, $2,927.20; total increase, $36,759.36.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt in April, not included in the above statement, are $8,310.57; and for eight months, $81,994.41.

We report this increase with gratitude, and the outlook is hopeful. We urge our friends to be of good cheer, and suffer no relaxation of effort to imperil the present prospect. May we give a few figures? The average cost of the work of the Board for the last four years has been about $706,000 per year. The average monthly receipts for the eight months of this year have been about $55,112. In order to meet the expenses, on the basis of the past four years, and it is none too large for our needs this year, we must secure, in some way, from our constituency, about $250,000 during the remaining four months of the year, or about $62,500 per month. This can be done, but it will require a hard and courageous effort. The income from legacies is doubtful, and this occasions solicitude. Some special gifts came to us at the close of last year, amounting to several thousand dollars, which cannot be expected this year. Therefore we say, Do not imperil present prospects by relaxation of effort!

The Missionary Committee.

The Directors of the London Missionary Society have just put forth some practical suggestions which they deem of great value, the first of which is "that in every church there shall be a strong missionary committee, elected by the church meeting, the business of which it shall be to see that no visible source of income or means of interest is left unused." This suggestion is one that has been made by our National Council and by many active workers, both in the home and foreign departments of missions. In the first place, the pastors of churches cannot attend to all matters directly or incidentally connected with the care of missionary interests in their several churches, and, secondly, it is vastly

important to enlist the sympathies and activities of the members of every church by calling them into personal service. They should not only plan for a development of missionary interest and benevolence, but also be engaged directly in carrying out their plans. We look forward to the time when every church will have a missionary committee, changing it, perhaps, from year to year, in order to bring as many as possible of its members into active coöperation in the effort to impart missionary information and stimulate benevolent gifts.

Buddhist Relics.

NOT long since, certain sacred relics, much esteemed by the Buddhists, were brought from Siam to Japan with great ceremony, and on their arrival at Kyoto, the whole road over which they were to be carried was covered with cotton cloth, of which 1,200 pieces were used, costing about $1,600. This cloth so used was supposed to be very sacred and to have magical power, and therefore, after the procession had passed over it, it was sold at a dollar a foot, and the sum realized was a little over $68,000. How strong must be the superstition which would connect sanctity with such use of cotton cloth, and would lead to such expenditure for a little strip of it!

A Remarkable Proclamation.

THE present governor of Shansi has issued recently a proclamation commending, in strong terms, the course of missionaries in that province, having in mind specially those connected with the China Inland Mission, which had declined to press its claims for indemnity for losses sustained. From this proclamation we quote the following sentences: "I, the Governor, find, then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick, and distributed money in times of famine. They expend large sums in charity, and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the Boxer robbers practiced deception and wrought disturbance. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or mission; and they, at the will of these men, burned or killed, by sword or spear, with unreasoning and extreme cruelty, as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can anyone who has the least regard for right and reason, not feel ashamed of this behavior?" Further on, this proclamation urges that the missionaries should be regarded without suspicion, their generous and peaceful conduct should be appreciated, and that the people forbear contention. The proclamation testifies to the excellence of Jesus and the beauty of his teachings. Surely, China moves.

Miss Stone's Story.

A GREAT number of our readers have enjoyed the privilege of hearing from the lips of Miss Ellen M. Stone an account of her experiences while in the hands of brigands, and a still larger number have read the portion of her story already given in *McClure's Magazine*. We are aware that there have been differences of opinion as to the expediency of her coming before the public as she has, but we have yet to learn of anyone who has heard her speak, or read her articles, who has not been strongly impressed by the dignity and delicacy with which she has borne herself, as well as by her intellectual ability and Christian devotion. An English gentleman, eminent in many ways, who met Miss Stone as she passed through London, speaks in a private letter of the natural interest in seeing one who has passed through such experiences, "but," he adds, "one could not be in her company five minutes without having a much deeper interest than that of mere romance. She is a splendid woman." A like impression has been produced upon thousands who have heard her, and we are assured that through her addresses multitudes have gained an altogether new idea of missionaries, of their character and ability, and of the nature of their work.

As to the feeling which some have entertained and expressed adverse to the idea of Miss Stone's going upon the lecture platform, we believe it is, for the most part, founded upon a misapprehension of facts. The American Board and the Woman's Board of Missions, with which Miss Stone is connected, at once perceived that it would be impossible to resist the importunities coming from all quarters for her to speak and write concerning her extraordinary experiences, in which the public is deeply interested. But it was not for these Boards, which, as Boards, contributed nothing to the fund for her ransom, to control her actions or direct her in her engagements as to writing or speaking. It is customary in cases where missionaries on furlough have open to them methods for their own support, that they be left free to use them, thus releasing the Board temporarily from their support. This was done in Miss Stone's case, and she and her personal friends have been at fullest liberty to make such arrangement as seemed to them best. While the Boards have nothing to do with her plans, they cordially approve of her and of the work she is now doing. When it is remembered that many of her friends embarrassed themselves seriously by contributing large sums for her ransom, why should she not avail herself of the clear opportunity open to her, with little cost to the public, though with no little cost to herself in time and strength, to secure enough to reimburse, as far as might be, her benefactors? Literary men, travelers, explorers, and others, who have the ear of the public, have written magazine articles and books, and have given lectures up and down the land, receiving large remuneration. In one well-known case a prominent writer did all this, and when it was known that he was doing his best to reimburse certain creditors who had been embarrassed by his unsuccessful ventures, he was widely applauded for his course. Those who know Miss Stone and the circumstances of the case, will rejoice that the way was opened to her to relieve some who have been embarrassed finan-

cially for her sake, and they will hope that she may gain something over, to use as she may see fit. No one who knows her will for a moment suppose that she is writing and speaking either for her own enrichment or to replenish the treasury of the Board. We trust she will have strength to speak in the multitudinous places that are asking to hear her, and we are confident that wherever she is heard, new impressions will be gained as to the grace and dignity of missionary character as represented in Miss Stone, as well as concerning the value and results of missionary work.

Our Missionary Vessel.

We were greatly surprised at receiving, on April 26, a telegram from San Francisco announcing the arrival at that port of our missionary vessel, the *Carrie and Annie*. She was not expected for some months. It seems that before completing her tours it was found, when at Ponape, that there were some repairs that were imperative, which could not be made there, and a survey decided that she should come directly to a port where these repairs could be made. The *Carrie and Annie* is small, and has no auxiliary steam power, but she is a good sailer, and it is believed that she can be made use of for another year, until more definite plans can be made for supplying the needs of Micronesia. She will be repaired at once, and as soon as possible will sail again for Micronesia. As yet we have received no letters brought up by the vessel from our missionaries, but we shall hope for something soon, at least from Mr. and Mrs. Gray, of Ponape.

"A Marvelous Work."

The *Chronicle* of the London Society for April contains a report from Dr. Griffith John of the last of several tours he has made in the province of Hunan, in which he says: "In the Heng-chow district we have at least 5,000 candidates for baptism. In the city itself we have a beautiful congregation of Christians, and in the whole prefecture we have between twenty and thirty congregations. It is a marvelous work, extending to the Canton province in the south, and to Kwang-si in the west. I am thankful to say that at Chang-sha (the capital of Hunan) we now have a little church. A congregation of between twenty and thirty believers meets regularly for worship, and during this visit I baptized six most promising young men." Accompanying Dr. John was Rev. Mr. Grieg, who reports that at Heng-chow fifty-three people were baptized, and he adds: "The present danger to our work lies in its very success. There is such a demand for Christian books that the Heng-chow Christians, finding the supplies from Han-kow tardy and insufficient, have had blocks of the catechism and hymn-book made in Heng-chow, and have produced very presentable copies to meet the local demand. . . . It is difficult to write of our present opportunity in measured terms. As I stood in the compound at Heng-chow and looked on what had been done; as I saw the fine band of Christians already gathered, and heard of the openings on every hand; as I thought of the sufferings endured for the name of Christ in that region, and the shining of the Light of Life into multitudes of darkened hearts, I said, 'It would be sinful not to come.'"

How Curtailment Will Work.

THE failure to meet the calls from our missions for the support of the native agency will have far-reaching effects. Not only are the laborers now ready for, or actually in, service unprovided for, but the efforts for securing a native agency for the coming years must necessarily be seriously checked. Dr. Raynolds, of Van, writes: "We are wondering what possible provision can be made for the support of our four most hopeful theological students when they complete their two years' course next summer. How can it be expected that these native laborers will give their time and strength to preparation for work when there is no prospect of being employed?" A serious check will thus be given to the educational work which is in hand, and which is essential for the proper development of missionary enterprise in the coming years.

Giving Themselves to Prayer.

THE friends of the London Missionary Society are giving themselves to special prayer in view of the critical financial condition of the society, and in anticipation of its anniversary meeting. Prayer meetings were to be held in the Board room every day of the week beginning May 5, and on every day except Saturday there were to be four such meetings. These meetings are designed not merely for those who are residents of London, but for the friends of missions throughout England, calling upon God, as a united church, to manifest his power and grace in the uplifting of this great missionary cause.

Lantern Slides.

REQUESTS are coming to us from several missions for lantern slides, some that can be used to illustrate Bible truths and others of a scientific character, especially those relating to astronomy and geology. There are doubtless many persons who have been using slides for some years who can spare some from their collection that would be of great service in foreign fields. The size specially mentioned is three and a quarter by four inches. We shall be glad to receive and forward contributions of this sort.

The Opium Trade.

THE British conscience at some time, we trust at no distant day, will put an end to national connection with the opium trade with China. The ancient wrong is deeply entrenched, but the matter will not down. It comes to the front in great conventions, and Parliament is disturbed by it. We are glad to see that recently a large number of British churches have united in an appeal which has been forwarded by the Archbishop of Canterbury to the Prime Minister, Lord Salisbury. The appeal is based upon three propositions, as follows: "I. That British action in respect of the importation of opium into China has had disastrous results — (*a*) in injury to other branches of British commerce in China; (*b*) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people. II. That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can be met decisively by the public testimony of disinterested Chinese statesmen today. III. That, accordingly, it is un-

worthy of a great Christian power to be commercially interested, in any degree, in the supply of opium to China." May the day be hastened when this reproach upon Christian nations shall be removed. The past cannot be obliterated. The Chinese will ever be able to say that the British forced opium upon them. May it soon be possible for Christian missionaries who labor for the Chinese to say that Great Britain has repented of her deeds, and no longer connives at the destructive traffic.

The Revivals in Central Turkey.

No further details beyond those reported in our last issue have reached us concerning the religious awakenings at Aintab, Marash, Adana, and Tarsus. Dr. Fuller sends word that there is cheering news from all parts of their field, and adds, "It is a day of good things for our Central Turkey Mission."

A Sad Accident.

Distressing tidings have come of an affliction that has befallen the family of Rev. William N. Chambers, of Adana, whose letter in the last number of the *Missionary Herald* reported the revivals at Tarsus and Adana. His son, Talcott Williams Chambers, a young man of fifteen years of age, who was studying in Switzerland, met his death while crossing a mountain pass with a companion. He was a youth of special promise, and the hearty sympathy of a host of friends will go out to Mr. and Mrs. Chambers in this sore affliction.

A Long Service.

Captain Roger Turpie was for forty years in the service of the London Missionary Society as officer of their missionary ships, of which there were four bearing successively the name of the *John Williams*. Captain Turpie died in January, 1901, at the age of sixty-seven, having been a most valued co-worker in the missionary cause in Polynesia and New Guinea.

Dr. Peter Parker.

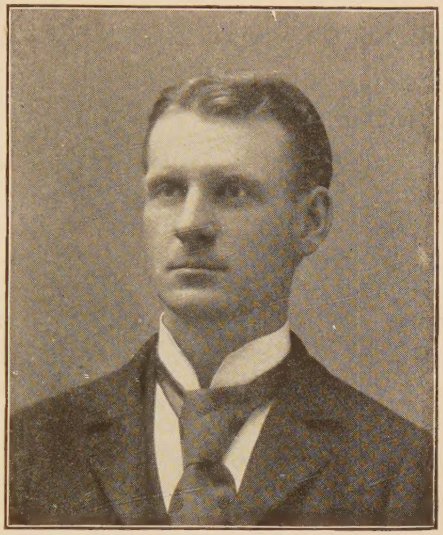
It is not generally known that the great work accomplished by British medical missionary organizations had its origin in the visit to England and Scotland, in 1841, of Dr. Peter Parker, medical missionary of the American Board in China. His own remarkable experiences among the Chinese as a medical missionary opened the way for the reception of foreigners, as well as for the reception of the Christian faith. Dr. Parker's visit in Great Britain, in which he met many titled men and women, as well as the leading philanthropists, led to the organization of the Edinburgh Medical Mission, and, following that, to other organizations which have done a most blessed work in relieving the suffering and preparing the way of the Lord in many lands.

Large Reinforcements.

The English Church Missionary Society can report that since June last 198 of its missionaries have sailed for the field as against 139 the previous year. Of this number eighty-eight were new recruits, and 110 were returning after their furloughs. These numbers seem large to us, but had we the men and means, the American Board could readily locate even a larger number in places where they would greatly help forward the progress of the Kingdom.

Re-enforcements for East Africa.

AMONG the missionaries who have recently sailed for the foreign field there are two newly appointed, Mr. Columbus C. Fuller and his wife, who go to the East Central African Mission. Mr. Fuller was born in Ohio, but has lived for many years in Bozeman, Montana. His studies were pursued in Hiram College and the American Institute for Sacred Literature. He has been engaged in civil engineering for five years, and in business for eight years. For a time he was an assistant engineer on the Northern Pacific Railroad, and has been engaged in various forms of engineering work. He seems to have had somewhat the training of Mackay, of Uganda. Years ago he received what was to him a clear call of God to become a foreign missionary, and for seven years he has worked with this end in view. And now he leaves a promising business opening to take the lead in industrial work which it is proposed to establish in the East Central African Mission. Mrs. Fuller, whose maiden name was Julia B. McKee, is a daughter of a Presbyterian clergyman, and since graduation at Lake Forest College, in 1895, has been engaged in teaching in high schools, chiefly in Montana. She has a brother who is a missionary in Siam. These laborers have been long desired, and seem specially fitted for the proposed work in East Africa. Friends in various parts of the United States, chiefly as the result of the efforts of Dr. W. L. Thompson, of Mt. Silinda, while on his furlough in this country, have contributed funds for the establishment of an industrial department in the mission, and Mr. Fuller has been able to secure from manufacturers tools and machinery, either as gifts or at very low prices, so that he takes with him an outfit which will provide a very good plant for the department. A traction engine is included, by use of which it is hoped to reduce the heavy cost and serious delays in the transportation of goods from the coast to the interior.



COLUMBUS C. FULLER.

MRS. C. C. FULLER.

General Council of the Forward Movement.

So much interest was awakened and so much profit derived from the meeting in the interests of the Forward Movement, held last year at Silver Bay, Lake George, that arrangements have been made for a similar meeting this year at the same place, from July 26 to August 4. Silver Bay is an ideal place for such a meeting. It is one of the most beautiful spots upon Lake George, and is easily accessible from all parts of the country. A spacious and comfortable hotel, with all its conveniences, is to be open to guests through the great generosity of its proprietor, Mr. Silas H. Paine, at a rate which is extraordinarily low, so that nothing more could be asked for by those who must study economy, while they seek rest and Christian inspiration in the midst of most attractive scenery. The mornings and evenings for nine days will be given to study and conferences, and the afternoons to recreation. Professor Bosworth, of Oberlin, whose instructions were so inspiring last year, will again conduct a daily Bible class with special reference to missions. Classes for study of home and foreign missions will be conducted by Rev. Harlan P. Beach and others. Free conferences will be held in reference to methods for awakening and sustaining missionary zeal, with discussion of plans for the missionary organization of a church, as to its meetings, its finances, and its missionary committee. Altogether this Council promises to be one of great interest and value. Every church is invited to appoint a delegate; a notice of such appointment should be sent as soon as possible. All correspondence concerning the matter should be addressed to Luther D. Wishard, 287 Fourth Avenue, New York City, who will forward printed information, with full directions, to all applicants. Reduced railway rates will be granted, and the expenses for entertainment for the nine days from Saturday, July 26, to Monday, August 4, will range from $9 to $13.50 for each person. An enrollment fee of $5 will be required to cover the expenses of the conference. We hope a large number will avail themselves of this attractive offer. All who do so may be absolutely sure of two things: first, of a most delightful period of rest at a small cost; and second, of helpful and stimulating spiritual fellowship and instruction.

Conference for Young People.

Immediately preceding the Forward Movement Council, noticed above, there will be a Conference of leaders in missionary work among young people, also to be held at Silver Bay for nine days, from July 16 to 25. This Conference is to be held under the guidance of a committee composed of the men from various denominations, all of whom are prominent among students and Young People's Societies in movements in relation to missions. What is said above of the place of meeting at Silver Bay, will indicate many of the attractions which young people and their friends will find there. The hotel will accommodate 300, and tents will be provided for those who wish them. The expense is very moderate, both for travel and for entertainment. A little pamphlet giving details of the matter will be forwarded by addressing Luther D. Wishard, 287 Fourth Avenue, New York City.

THE BALKAN MISSIONS.

BY REV. FRANCIS E. CLARK, D.D.

[President Clark of the United Society of Christian Endeavor is spending a large part of the present year in Europe in the interests of the Christian Endeavor Movement. After a tour through Denmark, Sweden and Norway, Dr. Clark, accompanied by his wife, visited Prague, and since then they have spent some weeks in Bulgaria and European Turkey. While returning northward on the railroad between Salonica and Budapest, on April 18, Dr. Clark wrote the following account of what they had seen within our Balkan Missions.]

It has been my good fortune, during the last three weeks, to visit all the principal stations of the European Turkey Mission of the American Board,

RUINS OF THE MOSQUE OF ST. SOFIA AT SALONICA.

and I am glad to be a messenger of good tidings from our faithful and devoted co-laborers in the Balkan States.

In a peculiar measure have the eyes of the world been centered of late on this corner of southeastern Europe. Miss Stone's long captivity made the debatable land between Bulgaria and Macedonia the most conspicuous spot on the map for millions of Christian hearts, the spot where the sympathy and the prayers of the world met. The political disturbances and threats of

revolution have at the same time called the attention of rulers and diplomats anew to this South American-like section of Europe. Turkey has despatched 100,000 troops, who are in evidence everywhere, swarming over Macedonia, ostensibly for the "Spring maneuvers," really to overawe the inhabitants and crush out the incipient rebellion.

In the midst of these fears and foes, these wars and rumors of war, the stalwart missionary band of Bulgaria and Macedonia has gone on its way quietly, unostentatiously, fearlessly, winning more and more the favor of God and man. Among these missionaries and Christian workers of several nationalities are scores and hundreds of Miss Stone's and Mrs. Tsilka's, whose heroism is not known to the world simply because it has not been put to the test in such a tragic way, and these brave women would be the first to give this testimony concerning their companions.

Each of the principal stations in the European Turkey Mission has its own peculiar interest, and its own causes for thanksgiving. Samokov is the center of the educational interests of the mission, and here, as all know, two fine schools, one for young men and one for young women, have long been established. Here are four missionary families, several of them veterans in the service; the Haskells, Thomsons and Bairds, Dr. Clarke and Miss Maltbie must be added to this list, while the Ostranders, the new recruits, promise to keep and extend the noble traditions of the mission field. Miss Haskell is also doing noble work in the evangelistic field; and Miss Agnes Baird in the school.

Not for many months have I been in a more blessed revival atmosphere than in Samokov. A number of the strongest young men in the school came out as decided Christians, and, in the girls' school, nearly all were melted to tears as we talked together concerning the things of the Kingdom, and many seemed to make the great decision for Christ. The visitors felt that they had but little to do with this awakening, for the way was all prepared for their coming by years of faithful effort and earnest pleading on the part of missionaries and pastor and teachers. The whole impression made by those institutions was that they were first and foremost Christian schools. While the intellectual standard is high and constantly improving, the great purpose is evidently to lead the scholars to Christ, and to develop *Christian* manhood and womanhood.

In my opinion this should be the one great object of all such schools in mission lands, and wherever this purpose is forgotten or obscured by intellectual pride, as it sometimes is, money is really though unconsciously obtained from the churches under false pretenses, and the great object of all mission work is defeated. But in our American Board Schools this supreme object is, I believe, seldom overlooked for a moment. In Philippopolis Mr. Marsh and his good wife are holding the fort alone, so far as foreign helpers are concerned, but they are supported by a particularly consecrated and influential class of Bulgarian families, by whose strength of character and intellectual and spiritual vigor I was particularly impressed. The chief cause for thanksgiving in this station is perhaps the beautiful new stone church, into

every corner of which Mr. Marsh has built his heart and affection. It is worthy of all the sacrifice and labor and prayer which he and his associates have put into it, and is one of the finest buildings in the interesting city of Philippopolis, and one of the most substantial in all Bulgaria.

The outstation work in this part of the field is also most encouraging. In Sofia, the capital of Bulgaria, the only foreign missionary is Miss Elizabeth C. Clarke, who is doing much for the children, and through the children for the mothers, by her excellent kindergarten. Pastor Popoff, aided by some consecrated laymen, is here carrying on a strong and vigorous work, and his congregations are large and his church an acknowledged power in the city.

PART OF MONASTIR CITY, FROM THE ROOF OF THE GIRLS' SCHOOL BUILDING.

A long and wearisome railway ride brings us to Salonica, the ancient Thessalonica, hallowed by St. Paul and his converts. Now, the only church, as we believe, which exemplified Paul's teachings in their purity, meets in the home of Dr. and Mrs. House. Here, also, English-speaking sailors find a home when they come ashore, and the cordial invitation is accepted by hundreds of Jack Tars who have "shore leave," for this great and wicked metropolis, where most of the vices and few of the virtues of the Occident and the Orient meet. During our visit Mr. and Mrs. Tsilka, whom the brigands have made famous, were also housed with Dr. and Mrs. House, being detained by the fatuous Turkish government, on the absurd plea that they were in league with the bandits, and that Mrs. Tsilka connived at her own abduction. Here, also, are two consecrated new recruits for the mission, in

the persons of Mr. and Mrs. Holway, whose devotion and earnestness most happily impressed us. Mr. and Mrs. E. B. Haskell also here do an efficient work, and are proving the promised blessing, which, in so many missionary families, descends to the second and third generation. Dr. House won the warm congratulations of all for the skillful, patient, and indefatigable zeal with which he conducted the negotiations for the release of the captives. Few men in all the world would have had the ability and the necessary knowledge of brigand language and brigand nature to accomplish that memorable task.

Monastir is only about one hundred miles from Salonica, yet it is an *all-day* journey by cars, a statement that speaks volumes concerning the "Turkish railway." But to visit Monastir is worth all it costs. Here is the pleasantest and cleanest Turkish city it has ever been my fortune to visit. Not that it is exactly immaculate, but, in comparison with others, it is Spotless-Town indeed. It is situated on a fertile plain, surrounded by lofty, snow-capped mountains, and bisected by a rushing, sparkling river. But the chief charm of Monastir, to American eyes, is the fine Protestant girls' school, over which Miss Matthews presides, assisted by Miss Pavleva, and other able and attractive Bulgarian teachers. Best of all, almost all the girls of this school, like those in Samokov, graduate as devoted Christians. In such institutions is centered the hope of the Macedonia of the future. In Monastir, too, Rev. Lewis Bond and his good wife have long labored effectively. Just now the country is in a most disturbed state. Turkish soldiers swarm in the streets. The mountains are full of bold robbers and brigands, who terrorize the country people, and rob them without mercy. People are even afraid to go out now in the evening, and on that account our meetings had to be held by daylight.

Monastir has the distinction of being the center of Christian Endeavor work in Macedonia, for there are now four societies in the school and church. The first one was started by Mrs. Baird nearly ten years ago, and the work has been greatly fostered and promoted by Mr. Bond and Miss Matthews. But in other parts of Bulgaria, as well as Macedonia, the methods of the society are being adopted, and the prospect for a strong Bulgarian National Christian Endeavor Union are most hopeful, for the Bulgarian Christians themselves find in the simple and practical methods of the society that which they believe is fitted to revive and strengthen their churches.

I cannot close this letter without speaking of the vigorous and most cheering work which is being done by Dr. Albert W. Clark and Mr. Porter and their Bohemian associates in the Austrian Empire. I visited the churches of this mission in both Prague and Vienna, and felt that they were indeed blessed of God, as are the efforts of few Christian workers in any part of the world. Truly there is light for the land of Huss, and the principles of the great reformer were not burned with his bones.

THE NEW PRESIDENT OF DOSHISHA.

BY REV. J. D. DAVIS, D.D., OF KYOTO.

THE Hon. Kenkichi Kataoka, who has just been elected President of Doshisha, has had a remarkable history. A native of the province of Tosa, in the island of Shikoku, he has been from his early manhood a friend of the great Liberal leader of that province, Count Itagaki.

He was one of the first to listen to the gospel when it was preached in his native province, and was baptized into the Presbyterian church there, nearly twenty years ago, and was soon after made an elder in that church. Soon after this, he was in Tokyo when the government ordered several men who were suspected of too liberal sentiments to leave the capital. Mr. Kataoka was one of these suspects, but he stood upon his dignity, and, since he had done nothing wrong, and entertained only loyal sentiments, he refused to leave the city, and was thrown into prison, where he remained for a year or more before he was released.

HON. K. KATAOKA.

He was elected a member of the first Parliament, twelve years ago, and was nominated by his party the second time, but was defeated, by interference or combinations which came near precipitating civil war in his native province. A few months after this, I had my first interview with Mr. Kataoka. He came to my house and asked for an interview and told me of his experience while in prison, how at first he could not have his Bible in the prison, but that after he secured permission to have his Bible, he read and feasted on the Word for months, and found great delight in prayers, so that his prison became the very gate of heaven to his soul, and he loved to pray for his enemies. He then told of his recent experience in his native province during the exciting campaign, when he could hardly sleep for weeks, but had to exert himself night and day to prevent his countrymen from rushing into civil war. He said with tears that he did not have the same intense joy in reading his Bible and in communion with God that he had had while in prison years before, since his mind was too much absorbed with thoughts as to the great danger of strife and how to prevent it. And, said he: "I hear you have been in battle during your Civil War in America, and I want to know your experience." It did not take me long to give my experience, nor to reassure and satisfy his earnest troubled soul. This is a specimen of the earnestness and sincerity of the man.

He was again returned to Parliament on the third election, and has been in that body ever since, until its recent dissolution. A few years ago, when he was nominated for President of the Lower House, some of his friends advised him to resign his eldership in the Presbyterian Church, as that might prejudice his receiving the election and appointment as Speaker, but he replied that he had rather be an elder in the church than President of the House, if he must choose. He had been Speaker of that body now for several years, and it has been his habit, as he says, always to engage in a few moments of silent prayer for God's help and guidance every morning when he first takes his place in the Speaker's desk. He has also, during a part of this time, maintained a weekly Christian service in his official residence, opposite the Parliament buildings, sending out his personal cards of invitation to prominent men, officials and others, and inviting earnest pastors in the city to preach the gospel there. He has for some time felt desirous of retiring from political life and giving his remaining years to some form of more direct Christian service.

HON. S. SAIBARA.

Mr. Kataoka is extremely modest and retiring, and felt that he was not fitted for the position to which he has been unanimously elected in the Doshisha. He said in his speech at the welcome meeting here the other night, that he prayed for weeks most earnestly that, if it were possible, he be excused from this position, but the more he prayed, the more unrest he found in any other decision, and so he finally yielded. After he took the oath of office, a few days since, he made a most touching prayer, asking for God's guidance. The new President is to spend a week or ten days each month with the school from this time forward, and he hopes in the near future to be able to come to Kyoto and give his whole time to the institution. Verily, the earnest prayers which have been offered for this school since Mr. Neesima's death are being answered, and we all thank God and take courage.

The Hon. S. Saibara, who stepped into the breach on the reorganization of the school three years ago, and who has stood so firmly at its head ever since, and through whose influence we have been able to secure Mr. Kataoka, goes to America for a few years of study and investigation, and it is to be hoped that many of the friends of Doshisha may meet and welcome Mr. Saibara in their homes. He is a most earnest Christian, and a genial gentleman.

WHAT HINDUS THINK OF CHRISTIAN MISSIONS IN INDIA AND CEYLON.

BY SECRETARY JAMES L. BARTON, D.D.

Do missionaries awaken animosities among the people to whom they go? Are they stirrers up of strife? A hundred years ago it was thought that this must necessarily be the case. The East India Company and the British government professed to believe, and probably did believe, that the preaching of the gospel in India would arouse the native population and kindle a religious warfare which would set the nation ablaze, and drive out foreigners from the whole land. This conclusion was not unnatural, for are not Christian missionaries sent to introduce a religion which can brook no rival, and which must oppose the sinful and debasing teachings and practices of false faiths. Unless the missionary conceals the object of his mission, or preaches an emasculated gospel, must he not make enemies everywhere? But what has experience shown?

It is true that those who receive their support from the native religions, like the priestly classes and the religious mendicants, are openly and not infrequently aggressively hostile to the missionaries. But the recent Deputation of the American Board to Ceylon and India were gratified and not seldom astonished at finding how highly the missionaries and the work they are doing are esteemed by leading Hindus and Mohammedans. These people spoke most freely to the Deputation upon this subject. On several different occasions representatives of the Hindu and Mohammedan communities asked the privilege of reading an address to the Deputation. In some cases they came in numbers to the assembly of Christians in their churches and school buildings, while in other cases they arranged for a meeting of their own, inviting us to be present for the purpose of receiving the address.

From some of these addresses we make quotations here, premising that in no case were the writers in any way connected with the mission, or looking for favors from the mission or from the Deputation. Some of them are high officials under the Government, drawing salaries much larger than those of the missionaries. We can give them full credit for saying what they think upon the subjects covered: and we must bear in mind that no one of them considers himself a Christian. Most of the readers of the addresses had the Hindu sacred ashes prominently displayed upon their foreheads at the time, and nearly all the addresses were prepared and presented as "from the non-Christian community," thus representing more than the judgment of the writer. All but one of the addresses here quoted were read from English manuscript in the handwriting of the reader, the originals of which are now in my possession. There is, of course, not room to give the addresses in full, but the passages omitted are in full harmony with the spirit of what is quoted.

The first quotation is taken from the written address of a Brahman lawyer, who spoke for the people of Roha, in the Konkan, sixty miles south of Bombay. The Hindus and Mohammedans there united in a service to

welcome the Deputation. There were other addresses given upon this occasion, but we quote from only one.

"The first and foremost object of all Christian missions in India is to preach the Gospel, to reveal the true religion of God as believed by the Christians to the millions in India, and thus to raise them from that very low state of religious degradation to which they are sunk. . . . Go on educating the natives of India; raise them from that very low position of life, socially, morally and politically to which they are sunk; place before them the sublime principles of Christianity; convince them by sound reasoning and worthy action that Christianity is the only religion for the world, and then there will be no necessity to compel them to accept Christianity, because they will do it of themselves. I would therefore propose that something more be done in respect of educating the natives of India."

The following is an extract from an address delivered by the governor of the Sirur section of the Poona District, 150 miles west of Bombay. The governor, with his staff, attended the meeting in the church, delivering the address in the presence of a church full of Christians, Hindus and Mohammedans.

"The American Board has undertaken all this work for the sake of Christian charity. The Board has been working here for twenty-five years, and the fruits of their labors are to be seen in various ways. Look at their thriving girls' school, boys' school, and the Industrial School. They have brought among us civilization, and brought knowledge within easy access to the poor. In all this work we thankfully appreciate their broad principles of Christian charity and love of knowledge. The most noteworthy feature of this charity is that it brings civilization and its comforts within easy access to the poorest of the poor. The present assembly testifies to the varied benefits bestowed by the Board upon us. We express our gratitude for the good work of your Board, and our only prayer to the Almighty is that He make your long journey pleasant, and give you long life and prosperity in your labor of civilization."

In the first large assembly held in Ceylon to welcome the Deputation, a large number of Sivites were present. During the services they obtained permission to present an address signed by thirteen of their leading men, "on behalf of the Sivite community of Chavagacherry." It was read by a prominent official of the town.

"We thank the American Board for the manifold and rich blessings you have bestowed upon us. You have given us the inestimable blessing of education, whereby the knowledge of the truth in many things was imparted to us. . . . The introduction of your European methods of treatment (of disease) has taken out of us the belief in the charms and *mantrams* and irrational treatment of our own medical men."

In Tillipally, Ceylon, the Hindu community prepared an entertainment in the High School building. The local governor presided, and an address was read "on behalf of the Sivites of Tillipally." It is an interesting fact that the place of meeting was only a stone's throw from the grave of James

Richards, one of the young men who participated in the famous Haystack prayer meeting at Williamstown, and who was one of the first missionaries to go out under the Board and lay down his life for the cause, at the age of thirty-six. The following is taken from an address read upon that occasion: —

"Although we profess a creed different from yours, yet we feel it our duty to express to you our sincere conviction regarding the numerous advantages we non-Christians have derived from the work of your missionaries in this country. During the eight decades since you began work here, excellent results have been produced upon the people at large. We beg to render the Board through you, our heartfelt thanks for the blessings of education, culture and civilization that have inevitably attended the preaching of the Gospel here. . . . The noble ideals of duty and purity of life which have been set before the people of this country by the exemplary lives led by your missionaries, have elevated our character and infused a spirit of charity and gentleness into many a Sivite home, and the many moral precepts from the Scriptures, taught us in our Bible classes, have been so well impressed upon us that they have been the underlying principles of guidance to us in matters of our daily life."

Soon after our arrival at Madura, a Brahman editor asked the privilege of coming to the mission house and reading an address expressive of his appreciation of the Christian work done there. Among other things he said: —

"The Madura District has been greatly benefited by your mission since its advent here, which has been one of the pioneers in some secular works, also the lamp of knowledge being taken into many dark places and millions of human lives being saved and led in the path of virtue and righteousness, which is highly creditable to American philanthropy, unparalleled in the annals of mankind. . . . The names of your missionaries became household words in this district by the love and sympathy they almost invariably bring to bear upon every department of their work. . . . A silent and wonderful revolution is taking place in Indian minds, and many in India are imbued with Christian spirit, and breathing Christian thoughts and adopting Christian modes of charity, which would have been a phenomenon a few years ago. I request the American Board through you, not to lose heart but to continue its noble and self-sacrificing work in the cause of humanity. A whole nation, consisting of divers sects and creeds, is grateful to it to the backbone."

At Melur, some twenty-five miles from Madura, a leading Hindu official asked the privilege of bringing a number of his Hindu friends to the missionary's house to meet the Deputation, and to present to them an address expressive of their appreciation of the work already done. Some thirty or more came, and an address was read by the leader from which the following quotation is made: —

"The first and foremost work done by the missionaries is their legitimate work of conversion into Christianity. As I follow the Hindu religion, you can't expect me to speak on the relative merits of the two religions. I can, however, safely assure you that, excepting a few bigots here and there, the

Hindus generally have no antagonism to it. It may, perhaps, sound strange to you when I say that many liberal minded Hindus sympathize, and at heart desire, conversion on a larger scale than has been effected now. The reason for it is the constitution of the Hindu religion, which denies to the lower castes the right to enter the temples. They labor under disadvantages which it is not possible to remove from inside. All social reformers and liberal minded people regret their inability to do any practical good, and welcome the help coming to them from embracing Christianity. The contempt with which the higher classes treat the lower, it may not be possible for you to conceive . . . . such is the bane of caste and the curse of India, and there seems to be no prospect of deliverance from it (from within). Therefore the work done by your missionaries is no antagonism to Hinduism in the eyes of any from this standpoint, but welcome help in regenerating the fallen classes. . . . Besides the secular education given in the (mission) schools, the moral education imparted there is of incalculable benefit. Female education owes its success entirely to your interest, and the confidence with which little girls and grown up girls are sent to your schools is itself a sufficient testimony to the good work done.

"The third branch of work is the part your agency takes in quasi-official administration and public movements of the country as residents and citizens of India. I refer to the work done by them and their subordinate staff as members of district and *taluk* (town) boards, etc. In addition to the actual and substantial work done by them as such, the moral influence and example set by them to my countrymen, who are just beginning to exercise local self-government, is invaluable. The last and most important of the work done by the missionaries is the elevation of the moral tone and sense of duty, imbibed in the midst of my countrymen by free intercourse and friendship with them. The missionaries are easily accessible to all, and are freely consulted in all matters, even on domestic affairs, by Hindus. Such contact benefits both parties, and especially the latter. The general impression was, and is, that the fact of a man being a Christian was a guarantee to his truth-speaking and good conduct. The teaching in the schools, public preaching and private contact with our revered missionaries, go a great way towards moulding the character of my countrymen. In brief, gentlemen, the work done by your mission is of incalculable benefit to India, and it cannot be sufficiently thankful to your kind-hearted countrymen. What we want and pray for is more extended work."

Long conversation followed the reading of this address, when the various points were reiterated and emphasized.

The last quotation I will make is from an address delivered in the presence of a large Christian congregation and a few Hindus by one of the highest Hindu government officials in southern India. The address was prepared and read by Judge Varada Rao Avergal, of Madura, court being suspended for the time in order that he might render this service, and give public expression to his appreciation of the Christian work done in the Madura District. We quote but a small part of the address of the judge.

"The Hindus are not so blind or bigoted as not to recognize the manifold good results flowing from the adoption of the Christian faith by some of the communities who form the population of southern India. . . . As a citizen in his relation to the state, and as a fellow-subject in his relation to his neighbors, the Hindu, if he has adopted the Christian faith, has won the approbation of the ruling class and the love and esteem of his fellow-subjects. In his manner of domestic life, in the rules of conduct which he prescribes to himself for observance in society, in the ideals that he sets himself to realize, he is a conspicuous example to his confrère who has not followed him in his change of faith. So also in the material and physical advantages surrounding him, we find his aims are higher and better conceived than those of his neighbors."

"As far as I am able to gauge the attitude of the cultured and refined Hindu gentleman towards the Christian faith and its professors, it is one of profound respect. He is anxious to be taught and enlightened. He admires the spirituality and the soul-lifting character of Christ's teachings. In the furtherance of this common aim, we are all at one and are fellow-workers. Each can give his round of encouragement, and it is with that feeling that I, this evening, venture to think that the Hindu community of Madura wish you Godspeed in your labors."

Nearly all, if not all, of the writers of the documents from which quotations have been here taken bear university degrees, and are recognized leaders among the Hindus. We had an extended conversation with a Brahman who is a university graduate, holding a high position under the government. He said freely, in the presence of another Hindu, that he believed in Jesus Christ as the Son of God. He said he was a constant reader of the Christian's Bible and that he regarded Stalker's and Farrar's Lives of Christ the most interesting books he ever read. He confessed that he believed himself to be a Christian. At the time of our conversation with him he had the Hindu sacred ashes upon his forehead, which he said he could not refuse to wear, and yet keep peace in his home. He was trying to be a Christian and a Hindu at the same time; intellectually convinced of the truth of Christianity, but lacking the moral courage to make public profession of his faith. I doubt not that he is a representative of a large class in India and Ceylon.

The quotations made above constitute but a small portion of the addresses from which they are taken. Other addresses were made to the Deputation from which similar quotations might be taken, and numberless private conversations with Hindu gentlemen were confirmatory of the conclusion that the enlightened Hindus are carefully observing the work of Christian missions, and that they recognize its value, and honor the missionaries who are doing it. These addresses show some of the influence and results of mission work not represented by tables and statistics. These mark the movement of the thought and life of India.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

CONSTANTINOPLE AND OUTSTATIONS.

UNDER date of March 13, Dr. Greene gives the following cheering report of evangelistic work in the Turkish capital and its vicinity: —

"We maintain regularly twelve Sabbath services in Armenian, Turkish and Greek, besides a Turkish service, started in December, in Kadikeuy (of some 40,000 inhabitants, below Scutari, the ancient Chalcedon) once a month. These services are in eight different quarters of the city, and the audiences range from 25 to 150. If the churches for which we have money and sites (the one in Pera and the other in Stamboul) could be erected, and if our scattered audiences could assemble in these churches for three Sabbath services, one each for those speaking Turkish, Armenian and Greek, even the passing tourist (if he remained here over the Sabbath) would be convinced that evangelistic effort in Constantinople has not been in vain. It is, indeed, a triumph of the Gospel that two Evangelical Armenian churches, organized in this city more than half a century ago, still hold their own, the one being self-supporting, and the other largely so, though to this hour neither of them has a church home of its own, nor any place under its control for Sunday school or for week-day meetings.

"The government has recently authorized the erection of three Protestant churches in the interior, and we still hope that at some time permission will be given for the erection of the much-needed churches in Constantinople. Meanwhile the audiences, which were greatly reduced after the massacre of 1896, have gradually increased, and our people still hope in God, whose they are and whom they serve. Additions to church membership, both from the Armenians and the Greeks, are not lacking, and we believe that the number of members would be largely increased if the existing churches had religious homes and a reasonable prospect of a future.

"The ladies at Gedik Pasha are prospering in their Sunday school and the day schools, and both there and in the two colleges there is a considerable number of pupils who come from families of the ruling race.

"Our three outstations have been without preachers for several years, but the congregations, encouraged by occasional visits from Constantinople, have not seriously diminished. Indeed, at Adrianople, the past year, several persons were received into the church, and there are now in that church, besides Armenians, some twenty earnest and devoted Greeks, in the prime of life, and with good business prospects. We long to be able to send them a Greek preacher. With a Greek population of some 50,000, Adrianople is a very hopeful place for labor among that race.

"The Protestant community at Rodosto, depleted by the loss of some fifty young men who have gone to America and elsewhere, was greatly encouraged in December last by the coming of Rev. Aristides Momjiades, a Greek preacher, himself a native of Rodosto, who is able to preach in Greek, Turkish and Armenian. Since his arrival the audiences have largely increased, and at the request of Greek friends, the preacher, besides two services in Armenian (in different quarters), has one service in Greek each Sabbath. By special request the pastor of the Langa Church, of Constantinople, Rev. Arakel Bedigian, recently visited Rodosto, and held services on several week-day evenings and on the Sabbath, with audiences of from 200 to 350 souls. Three fourths of the attendants were non-Protestants. There

are three Protestant schools in the city, with a total attendance of 100 pupils, the most of whom come from non-Protestant families. The children learn to sing Gospel hymns, and constantly receive moral and religious instruction, and the total expense to the Board for these schools is $52.80 a year.

"The evangelical community at the Dardanelles, numbering sixty souls in all, was recently cheered by a four-weeks' visit from the lay evangelist of Constantinople. He held meetings in the chapel both on week-day evenings and on the Sabbath, which were well attended, and his visits from house to house were highly appreciated. The brethren, aided by private gifts of the missionaries, have sent one of their number, a hopeful young man, to Marsovan, for a special theological course of two years, with the hope that on his return he may serve the community as teacher and preacher, and at small expense."

ADABAZAR.

"In January it was my privilege to spend a Sabbath in Adabazar, both to preach in the morning, with the administration of the Lord's Supper, and to attend two other meetings. This is a church, which by reason of its growth, good government, and a generous self-support, one is always glad to visit. Organized nearly fifty-six years ago, this church has had but three pastors, and the present young pastor, Rev. Hoosep Jejizian, is proving himself a worthy successor of his revered father, who served the church for some thirty-seven years. Since I first visited this church, nearly forty-three years ago, the Protestant community has lost nearly every one of its original members, but the community has grown from eighty to over 400 souls, and through the public and private preaching of the Gospel, the honorable character of its members and its well-ordered schools, has had a powerful influence in the city, and in the villages of Adabazar. His Majesty the Sultan has recently given permission for the rebuilding and enlargement of its church, which some years ago under a great weight of snow fell down. The community wishes to put up a church of brick and stone, with a basement for the schools, and an audience room above sufficient for 800 sittings. With some local aid the community will raise 450 Turkish pounds, but to erect a building of the size and solidity required, it needs very considerable aid from abroad. Knowing its grand prospects of future usefulness, and the self-sacrificing efforts which the community is itself disposed to make, the missionaries most cordially commend to foreign friends the request for aid to rebuild the Adabazar church. The boarding school for girls in Adabazar rejoices in its new building, and is having a prosperous year."

AKSHEHIR AND AFION KARA HISSAR.

MR. MCNAUGHTON, of Smyrna, sends an interesting report concerning these two places which he has recently visited. Akshehir was an outstation many years ago, but on account of its remoteness it has been rarely visited during the last twelve years. Now a railroad is open and the place is accessible. Mr. McNaughton says of it: —

"My visit revealed the fact that the work of the past was no superficial effort; its influences and results have survived, notwithstanding the desertion of the city by the missionaries fourteen or fifteen years ago. The Protestant brethren are still faithful as Protestants. Naturally their spiritual lives suffered in the absence of a leader; they have been compelled through force of circumstances to appeal to the old church to baptize and marry their children, and bury their dead, yet their love for the evangelical truth and simpler services is evident when the missionary visits them. I was impressed with the deep interest mani-

fested by both Protestants and many not identified with the cause we represent. Although our services were not largely advertised, at least sixty or seventy were present on Sunday. More would have been invited to attend had we a larger room for services at our disposal. So deep an interest was shown, we have decided that the pastor resident in Afion Kara Hissar spend one Sunday each month with them, they meeting all expenses."

While at Afion Kara Hissar Mr. McNaughton preached nearly every evening and twice on Sunday, and he can say of the place: —

"During the fourteen years of my missionary life I have seen no work that promises more success than that at Afion Kara Hissar. The Protestants are not a very large element in the population, but we have numerous friends of some prominence and means. The seating capacity of our rented place of worship was taxed to the utmost night after night. There seems a deep interest in the truth and I am assured that large numbers are dissatisfied with the old church and are eager to hear the inspiring truths of the gospel. Of course there is that hesitancy in breaking loose from the old community that prevails everywhere, but there is a readiness and desire to hear the truth that is certainly unique in our field. Last year less than $40 was contributed for the support of the pastor; this year over $100 has been subscribed. This is a pretty good evidence that the work is not superficial."

Mr. McNaughton speaks of the strong desire on the part of the people of Afion Kara Hissar for education for their children. Boys from the city are sent to boarding schools in other places. He was persistently besieged both by letter and personal appeals to aid in the opening of Protestant schools. In a special conference held on this subject, two serious difficulties were presented, first, as to securing permission to open schools, and second, as to the financial support of them. Mr. McNaughton writes: —

"They at once replied: 'We take the responsibility for the maintenance of the schools. We are assured that tuition from the pupils will meet teachers' salaries. This contemplates a kindergarten and Boys' School.' But I said that we could not risk the hiring of teachers on a mere verbal assurance in the face of an important hostile element in the community. The reply was in a form as surprising as it was spontaneous. A document was carefully drawn up and signed by reliable men to the effect that they would hold themselves responsible to the extent of £T 45 for any deficiencies not covered by tuitions. We have here a case, so far as I am aware, unique in the history of missions in this country — schools self-supporting from the beginning. We were so impressed with the whole situation that on our return to Smyrna I called a meeting of the station to make a report and request that we be allowed to take up our residence in Afion Kara Hissar at least for a time."

The opportunity seemed so remarkable that it has been arranged that, if nothing prevents, Mr. McNaughton and family shall go to Afion Kara Hissar in the autumn, to reside for a longer or shorter period.

Eastern Turkey Mission.

THE QUICKENING AT VAN.

DR. RAYNOLDS writes under date of March 1: —

"I think I have mentioned that our meetings during the week of prayer were well attended, and were continued subsequently. For two weeks more we had meetings every evening, and then began, with the opening of the schools, to hold them two evenings in the week. The

room was constantly crowded, and there were many who evidently came because they were interested, but after the first ten days a rowdy element began to make itself evident, and this class made a good deal of disturbance in the streets after the meetings were closed, so that we began to fear that the government might make objection to holding the meetings in the evening. It was thought wiser, therefore, to resume the usual custom of having them in the early morning, though the attendance is thus greatly diminished, not merely the undesirable rowdy element staying away, but many of those who were hopeful as well. That quite a number give evidence of having yielded themselves to the claims of the Master we are able to say, and others came to know about our meetings who did not before have much idea of them, but just how great will be the final fruitage of the interest we can not yet say. We hope, however, that the interest has not ceased, and when carnival is passed, and people settle down into the quiet of Lent, we expect that a larger attendance will be seen at the meetings."

Marathi Mission.

A MISSIONARY'S WORK.

REV. HENRY FAIRBANK, of Vadala (heretofore spelled Wadale), sends the following report of the varieties of work which demand his constant care: —

"First, there are many inquirers to be taught. Over 1,000 have been enrolled, and they live in thirty or forty different villages and need simple and oft-repeated instruction in the fundamental truths of the Christian religion before they are baptized. This great number is the advance guard of others who are calling to us to come and instruct them. Of course I do not personally do all the instructing. The pastors and preachers and teachers and Biblewomen, of whom there are about fifty-seven in my charge, do the work in definitely assigned places. But I have been led to study the Bible and books of theology, so as to be able to help these men and women to do their work better. There should be definiteness and progress in this work of instruction, and on the first of each month, when the workers come together for their pay, I have taken up different subjects, and have tried to give a better understanding of the fundamental truths. These subjects have to be understood in their relations to the current thought of the people. So, in discussing what to teach about God, the aim has been to give a true idea of God, in opposition to idolatry and polytheism and the superstitious fear of these people. Nothing is more helpful on this subject than the first and second commandments, and the Lord's Prayer. The wrong of caste and the falsity of transmigration of souls have to be shown, and true ideas of the brotherhood of man and the immortality of the soul given instead. On Saturday of this week the subject is 'How to present Christ, so as to prove Him superior to the Hindu incarnations.' This study of the Bible and theology is both stimulating and delightful.

"Second. The members of the churches need a great deal of attention. Instruction in Christian truth is helpful to those in the churches as well as to inquirers. They need stimulus in other directions also. The support of their pastors by the people has been in abeyance on account of the famine. Church members with salaries have not failed to give, but those who had to go on to relief camps could give nothing. The famine is not over yet, but I have thought that the best time to begin asking the churches for contributions was

at once. So I have laid before the Christian people of this district very definitely what I felt was their duty in this matter. I am glad to say that they have responded well. I told them frankly that God did not expect thousands of rupees from them, but that he did expect each person to give according to his or her ability. People have given sums ranging from one half a cent to two dollars. The two dollar man is our one 'millionaire.' They have also promised to give regularly in the future. But from past experience I know that the duty of giving must be kept constantly before the churches, or else nothing is done. I do not expect large sums from the people this year, because crops are a total or partial failure in at least half the district, and the other half is enfeebled and demoralized by the distress of the past years of famine. A few Sundays ago five persons belonging to the Mang caste were admitted to the Vadala Church. They were all wretchedly poor, and clad in rags. One of them was a leper. He and his wife were both admitted, and every one who knew anything about them spoke of the devotion of the wife to her husband. He has been incapacitated by his disease from doing any work, and the wife for years has supported him and herself and two children. I asked some of the Christians of the place if they thought she ought to be admitted to the church. 'Yes, sir,' was the reply, 'she is a jewel.'

"Third. There are the schools to superintend, and the teachers to stimulate to better methods and more faithfulness. The demand for schools is tremendous. People of the higher castes unite with Christians and Pariahs in asking for Christian teachers, and are willing to have their children sit together in the schools. This is an unequaled opportunity to reach people whom we have never before reached. It is also a good opportunity to begin requiring fees from all pupils, and people are readily agreeing to give the fees that we demand. This fact indicates a state of things that is greatly in advance of the past in this district, and of present conditions elsewhere. In a discussion about the possibility of getting fees, recently held in Ahmednagar, one missionary got up and said that in his district even if the Angel Gabriel himself were to come and demand fees, the pupils would not only refuse to give, but would be likely to all get up and leave the school. The scale of fees will show the financial condition of the people. For the infant class we charge one cent a month, for the first grade two cents, for the second grade three cents, for the third grade four cents a month, etc. I have recently started an English school here, in answer to an urgent demand. Those who study English are to pay from sixteen cents to twenty-four cents a month as tuition fees. This English school with its three classes is at present housed on the veranda, and in the study of the bungalow in which I live. I hope sometime soon to get the money wherewith to build an addition to our present schoolhouse which will accommodate these classes.

"Fourth. In this statement of work going on, I must not omit the orphans. Like the poor, they are always with us. I am glad to say that they are not now as much of a burden on my faith as they were at one time. Rather I have come to see that they are a stimulus to my faith. They came to us in the first place, sent by the loving Father in heaven, and He will still care for them. The burden nowadays is to know how to train them properly. Those who are old enough for it, will go to Ahmednagar and in time to the Industrial School there. Here at Vadala there are fifty of the biggest boys on the farm. They study half the day, and work half the day. Their duty at present is to scare away birds that persist in eating the grain in

the fields. As soon as it is light, boys and men go up and down the fields, shouting and slinging stones and running wherever they see birds coming. This is kept up as long as there is a bird to be seen. I am glad that it is almost time to harvest the grain. Then the boys will help in pulling off the ears.

"In these various ways I find my time fully taken up; in going around the district and meeting inquirers and members of the churches; in talking with non-Christians, I can see the great advance that Christianity has made in the past ten years. On all sides are opportunities of entering in and occupying the land. I am oppressed with the feeling that I have not time and strength enough to do all that needs to be done. I have also, together with the other missionaries, felt discouraged by the statement that came recently from Boston, saying that we could only have fifty-five per cent of the sum that we had asked for work actually in hand, to say nothing of new work."

INDUSTRIAL WORK.

MR. HAZEN, of Sholapur, writes of their method of caring for the orphans under their care: —

"The 250 boys that live in our compound we try to keep busy, and give little time for mischief. We hardly dare to give holidays for fear of trouble. During Christmas week, some small work had to be assigned each day. For some months now, we have had all the boys except the very smallest in some branch of industry. There is carpenter shop, a shop for weaving wool rugs, another for weaving cloth, on the native hand looms, for the boys' own clothes, a garden in which vegetables are raised for sale and for use, when there is water; just now the well is dry, and we must wait for rain. We have classes for washing clothes, for sewing, for mason work, making repairs and additions to buildings, and the latest thing is cooking. Formerly this was done by women, on the small native fireplaces. Now we have a large brick stove, with sheet iron top, on which the flat cakes are baked, like so many pancakes. The boys do the work of kneading and patting the cakes into shape, under the direction of three or four women. This is really a work of art, as a roller cannot be used, except with wheat flour, and the cakes must be shaped with the hands. This bread is always unleavened and unsalted. The seasoning is supplied by the highly spiced curry, or other kind of gravy, which they have to eat with it. On certain days our boys have rice, and sometimes meat. Some of the sick ones come to the bungalow at meal times, to receive something from our table.

"In all this varied work for the boys, the endeavor is to give each one something to do outside of school, to give each one work adapted to his tastes and ability, to give all some training in different useful industries, and those who will not go on far in school, special training in some industry by which they can support themselves. Most of these boys come from the lowest castes, from people who have never been industrious or useful members of society, and it is difficult to develop in them at once habits of industry and self-reliance. The work we are trying to do here at Sholapur is in general outline duplicated in all the stations of our mission. In general, the condition of the people appears to be much better than it was a year ago at this time. Crops were fairly good, except in limited localities, and there seems to be little acute distress. Yet the government relief works keep on, and will probably remind us for some time yet that famine conditions are not entirely past. An evidence of the improved condition of the people is the number of parents who have come to ask for their children, now that they are better able to take care of them.

"Last year the church in Sholapur

added nearly a hundred members to its roll, many of them people reached by the famine relief work. Last Sunday nearly a hundred boys and girls, some orphans, a few children of Christians, some children of parents not Christian, but still living, were received into the church, the spiritual fruit of the work for orphans and other children carried on here by Dr. Keskar. Another thing which may be mentioned is the permanent and enduring character of the work. There seems to be little of desultory preaching, though the Word is scattered far and wide. But more and more the work of our mission tends to build up permanent institutions, schools, churches, homes, by which the coming generations of Christians will be enabled to carry on the work of evangelizing their country."

Madura Mission.

THE ANTI-SHANAR RIOTS.

MR. HAZEN reports the outcome of the legal contest growing out of the anti-Shanar riots which took place two or three years since: —

"The pivot of this contest was this: *May the Shanars enter into the Kamuthi temple like other high castes?* Since the riots the matter has been in the courts, and went finally on appeal up to the High Court at Madras. The decision for which all have waited so long was rendered five days since in the negative. The Shanars have spent 42,000 rupees, and have lost this case. Of course they are much disheartened, and probably angry, but they will not take the sword. Their movement for educating their youth is a step in the right direction.

"As Mr. Eddy with the theological students and teachers were itinerating in the station at the time and all were at ——, and I was with them, it seemed providential and we made an effort to see them and speak kind words to them. But they spurned our offer and refused to open their school building to us. It seems that they thought we were trying to take advantage of their defeat to *force* them into Christianity. They are like a bear robbed of her whelps, touchy and cross. However, we went far out the way on Monday to see the headman of the caste, who at the time was not at home. He received us most kindly and assured us that he did not look upon us as enemies. We gave him the straight gospel without any discount and I think convinced him that we are his people's friends. I do not feel sanguine of any general movement among them toward Christianity, although we told them and they know that their gods have not helped them in this matter. In fact I would deplore such a general movement. It would give us a huge worldly church, corrupt and unmanageable as was the church in the time of Constantine and afterwards.

"The spirit of the leading Shanars was manifest at ——. A short time since, two of their young men stood at our church door one Sunday. As they liked the sermon they went in and sat down. The next day they were fined and whipped by their caste people. On New Year morning, at his earnest request, we baptized and received to the church a young Shanar. They immediately took a caste vote that no one should give him work, food, or shelter. Not satisfied with that, they put him in close confinement and we have not been able to communicate with him. They also boastfully say that he has denied Christ and 'rubbed ashes,' *i.e.*, put the mark of Hinduism on his forehead. They also say that they poured ashes all over him and then washed him with water in order to cleanse him from the filth of Christianity.

"This repression will react upon their young men and stimulate investigation. The devil just now 'has come down in

great wrath, knowing that he hath but a short time.'

"We have had another illustration of the fact that the devil is waking up in ——. It occurred in another caste. Two widows, mother and daughter, two years ago gave their hearts to Christ, but persecution was so severe that they could not muster up courage to be baptized and come to the communion till November last. As soon as this was done the uncle of the younger woman hired three wicked men to cut off her hair and her ears. This so frightened her that she lay awake trembling all night and dare not open her door after dark. As soon as I heard of it I went to the police inspector and asked him to warn the uncle; that officer, being friendly, did so and no harm was done. Had mischief been done, the uncle would have been held accountable for it and would have received severe punishment. Such is the blessing of good English law."

Foochow Mission.

DEVELOPMENTS AT SHAO-WU.

MISS FRANCES BEMENT sends a cheering report of school and church work at this station: —

"The Girls' Boarding School opened very nicely. Twenty-one girls make a very good beginning, though we would have been glad to have taken a larger number. The pastor's house, though very small, has been a pleasant home for the school during its first term as a real boarding school. Nine of the girls come from distant villages in different parts of the Shao-wu field. Seventeen girls who could not be admitted this year as boarders come to a day school two doors away. In addition to that, a day school has been opened at the North Gate where twelve girls are in attendance. Almost no work has been done in that part of the city, so when over forty people came to the opening exercises of the little day school and showed real interest, we told them there would be services the following Sunday afternoon. The little house was crowded for the first service, over a hundred being present. They listened attentively and the attendance is keeping up. Yesterday the pastor preached there and he felt that the opportunity was so good, many people coming in from the country, that we arranged to have preaching there mornings as well as afternoons. Between four and five hundred people come to the services at the East Gate and they are becoming more and more attentive.

"Some of the older Christians have undertaken each to pick out some stranger and explain the gospel to him. Some teach verses from the Bible. Going into the church Sunday morning, an hour before service, I saw about ten teaching and talking to ten others who seemed really interested, and later I was especially pleased to see three or four women teaching three or four others. In the afternoon nearly a hundred recited the text of the morning.

"The people seem most willing to attempt everything that is suggested. I feel that now is the time for a great advance to be made toward self support. I am sure money could be raised here for the Boys' Boarding School. China, as always, has believed that education for boys is a good thing. I trust they may be interested and made to see that this is their work and they will always appreciate it more than if it were done for them."

WORK FOR WOMEN.

"Woman's work is only just begun. Almost nothing is known of girls' schools, but when I asked seventy-five cents a a month from each girl for board, which is nearly twice as much as is asked at our

school at Foochow, it was given, and many were ready with the money for whom I had no room. Last week a widow out in a village sent me ten dollars, equal in purchasing value to one hundred dollars at home, to be used in the girls' school, saying she felt that was work that would pay and that God would bless, and she wanted to help what she could. She said when they worshiped idols they paid money; now she wanted to give to the true God whom she had found.

"We have a woman's class which meets afternoons. Under Miss Walker's careful oversight the women are making excellent progress. One woman who did not know how to read a character when she began, has read a large part of the New Testament in the Mandarin character, after about four months of study, besides reading several other Christian books. Several of the other members of the class have done nearly as well. These women are not paid as are all the women in similar classes in Foochow. I trust we may be able to grow in all lines year by year, to approach self support. The medical work is also improving in this line day by day. Much more often than hitherto, the patient pays what the medicine costs, rather than the twenty cash, which is generally only a small fraction of the cost. The two dispensaries here have nearly a hundred patients a day.

"The church has not only paid the full salary of the pastor this year, but has contributed, together with the Christian Endeavor Society, $75 in addition, for running expenses. It has been suggested that this be used to help pay for a chapel in one of the most distant outstations, Ha Iang, since they are not quite able by themselves to raise the entire sum. The people here are not rich either. Three of the girls who came to the boarding school walked over twenty-five miles over a rugged mountain path; the two smaller ones got so tired their fathers had to carry them a part of the way on their backs. It would have cost a dollar or so to have ridden in a chair. But they were too poor."

South China Mission.

THE HONG KONG CHURCH.

DR. HAGER writes, under date of March 12:—

"On last Sabbath we had a red letter day in our Hong Kong Church, when ten souls were baptized, a larger number than has been received in our new church at any one time. We also had a larger gathering in our church than we have ever had before, so that we feel encouraged to go on in our work. A great deal of the preaching in our church is done without remuneration by the different members of the church, some of whom have been preachers on the Pacific coast. Again, two of our school teachers take their turn at preaching, and I have been trying to get the members to do more evangelistic or personal work among their friends, and the plan is working very well, so that we have already added twenty-two names to the church roll for the present year. In connection with this work we have also a boys' school of over 100 pupils in our new building. We also plan to hold a regular weekly meeting for women, conducted by an American lady physician who is living in Hong Kong for the present.

"Notwithstanding this amount of gratuitous labor rendered, we have already subscribed some $200 or $300 for the work of the church, and we trust that the total amount will reach $500 before the end of the year. Aside from this we are planning to raise $30,000 or $40,000 local currency for our Scientific School, and at a meeting held a week ago, where

some twenty to thirty persons were present, some $3,000 local currency were subscribed, which has been increased to nearly $5,000 local currency by this time. I think we shall be able to accomplish what we expect to do, especially since we have already received $1,500 in extinguishing our indebtedness."

Japan Mission.

TSUYAMA AND NEAR TOWNS.

MR. WHITE of Tsuyama reports a visit with Mr. Morita, the pastor, in the western part of their province, spending four days at Ochiai where a cordial welcome was given them. Ochiai is to be joined with Tsuyama hereafter under the care of Mr. Morita. Of his own work in the latter place Mr. White writes: —

"Preaching was begun at a new place recently secured on the first Sunday of February with a good audience. The building is owned by the postmaster of the city, who has not been very favorably disposed toward Christianity, though several members of his household are Christians. I preached that evening from the Parable of the Pearl of Great Price. He heard the sermon from the neighboring store, which is in the other half of the building, and said afterwards, as reported to me, that if Christianity was such a gospel as that he would be glad if all the people in that neighborhood could get it. Mr. Miyagawa, my assistant, preached the following Sunday from the Parable of the Prodigal Son. A young man, a nephew I understand of the postmaster, heard his sermon, also from the neighboring store, and as it went on, he asked those about him who had told Mr. Miyagawa all about his past life, for the parable fitted his case very closely. He attends our services regularly since then, and we hope that in time his experience may find its issue, as in the parable, in a return to the Father's house.

"To instruct in the Christian religion those who were especially interested during the fall gospel campaign, special Bible classes were started. I have been conducting three for young men, especially students in the middle school, one of them at the church Sunday school, the other two during the week. At least three of these students, though not yet baptized, are really Christians, I think.

"Day before yesterday, Mr. Miyagawa and I went to Yuge, about half an hour's ride by rail toward Okayama, to hold a preaching service. There is only one Christian in the town, the wife of a young man in the tax office, but he himself is earnestly studying Christian truth. We hired the lower part of the hotel for our meeting and had a most satisfactory one in every way. There were a good many children present, so Mr. Miyagawa gave them a talk to begin with. At the close of this, a good audience having assembled, the preaching service was begun at 8.20 in the evening. One very amusing thing happened: Mr. Miyagawa became so interested in his talk that he did not notice the passage of time until he was very suddenly interrupted. A man who was standing in the entrance way of the hotel sprang into the room and rushed to the front, shouting, 'I want to hear the foreigner, I came to hear the foreigner speak.' Mr. Miyagawa quieted him by saying that he would stop at once, which he did.

"The meeting proper closed at about 10.15, but fifteen or more, including several from the tax office, remained afterwards to hear more. A Bible study was asked for by one man, but a school teacher had a great many questions he wished to ask, so finally the time until twelve o'clock was spent in answering these questions. They said they would be glad to arrange for a meeting at any

time we could come. I hope to be able to go there with greater regularity from now on."

OKAYAMA IN LENT.

DR. PETTEE sends the following, under date of March 7: —

"While not technically observing this churchly fast, Okayama Christians come nearer keeping it in spirit this spring than for many years past. Special mention may well be made of three matters: —

"First — The combination of *seibetsu and sōbetsu* (holiness and farewell) at a meeting on February twentieth, when a church full of Okayama people had the sad pleasure of listening for the last time to Rev. B. F. Buxton, of Matsue and all Japan, before his leaving for England. He spoke in exposition of Romans v: 1–2, dwelling in a tender and inspiring manner on the Christian's peace, security, salvation from sin, and joy in God. The meeting will long be remembered in this region. Japan loses a veritable apostle of the Holy Spirit in losing the English Episcopalian, Mr. Buxton, from among her corps of missionary workers, but she is grateful for his ten years of choice-souled service in her behalf.

"Second — On the morning following the Buxton meeting a third preparatory conference of those interested in the new form of local evangelistic effort was held. The campaign itself was formally opened on the afternoon of March 1st, by the holding of a remarkable prayer-meeting on the summit of the highest hill adjoining the city. Twenty-six persons were present. Mr. Ishii, of the orphan asylum, around whom the movement centers, reported that more than the one hundred *yen* called for to meet expenses had been subscribed and *paid in.* Forty *sen* of the amount came from the evening earnings of a few girls in the orphanage. Pastor Abé has temporarily left his home (except one day in the week) and come over to the east side of the city to live with the other workers, who will now for a time take up this special service of daily Bible reading with individual inquirers. There are some eight candidates for baptism here next Sunday.

"Third — Somewhat different from the preceding, and yet not entirely inappropriate for the Lenten season, was the very successful celebration by Okayama Christians of the Anglo-Japanese Alliance. The church was packed and the exercises were of a very helpful order. Professor Gauntlett spoke for England, and Professor Hattori for Japan. America was also represented by speech and music.

"The striking contrast between the way in which Christians and the public generally celebrated the event on succeeding days has caused much local comment; mainly, full of caustic criticism of the city and admiration for the Christians. Parts of Professor Hattori's stirring oration at the church reminded one of Bishop Potter or Dr. Parkhurst, arraigning New York in the Lenten season. May Okayama heed and repent!"

West Central African Mission.

FROM BAILUNDU.

MR. STOVER writes from Bailundu: —

"The schools continue to be fully attended. Two hundred and thirty present yesterday afternoon, besides the kindergarten in the morning — about fifty more.

"Some time last season I bought a village which belonged to the half-breed young man named Gonçalves. He moved to Bihe, and a Portuguese trader wished to buy his place, — the place is only about a mile away, — and to keep him and his *rum* out I bought it. One of our young men has gone there to live.

There are no people in the village, but another half-breed lives about a quarter of a mile away, and his people come over to the evening prayers held by Daniel, and he has started a night school for them, hoping to interest them, so that they will come here to school; some of them, at least. Keto's night school still keeps on, and is attended, he says, by all the people of his father's village."

THE SCHOOLS AND THEIR TEACHERS.

The following extract is given from a letter of Mr. Sanders of Kamundongo inasmuch as many of our readers are specially interested in some of the young men who are alluded to as teachers: —

"Our schools are progressing fairly. Recently some traders have made trouble. At Kanyuangombe, Sawandi was tied up and given a few cuts with a whip. He was not much hurt. Such doing was meant to frighten him and the people and break up the school. We have protested to the Captain-General. He is a lieutenant in the Portuguese army. He felt competent to manage affairs when he came. He apparently has found the combination of traders too much for him. He now dreads to have a case brought before him where traders are concerned. No wonder, as they can injure his prospects of advancement. The result is that we are sending our protest in writing and he will forward it to the governor at Benguella. The lawlessness of many of the whites who have rushed in here during the past year is great. I hope the government will devise some way to curb them.

"The people, or rather the chief at Gandee, a settlement of Valuimbi who live just across the Kukuma, have asked for a school. We expect soon to send two young men there.

"Our outstation schools vary. At Kambueyo, Cisanji, and Kandienge the people as a whole are interested. At Ciputue the young people are with the schools and the elders against it. At Kapembe the school is flourishing but the larger part of the community has no connection with it. At Kanyuangombe, Kaneketela, and especially at Kandona, there is not as much interest as there should be. At Kaneketela there is a fine lot of young people and we have put Samutietie whom we consider a stronger person in the place of Sakawita who first acted as teacher. We hope Sam may get a hold of those whom the other could not touch. We sent Kolembi to spend a week at each of the more distant schools to quicken them if he could. He is a strong fellow — we consider him and Cituvika about the best we have."

MISCELLANY.

BIBLIOGRAPHICAL.

A Geography and Atlas of Protestant Missions: their Environment, Forces, Distribution, Methods, Problems, Results and Prospects at the opening of the Twentieth Century. By Harlan P. Beach, M. A. Educational Secretary of Student Volunteer Movement, Fellow of the American Geographical Society, Member of the American Oriental Society. New York. Student Volunteer Movement for Foreign Missions. 1901.

It is with great gratification that we have received this first volume of a work whose publication has been anticipated for some time past. It is the largest and most attractive volume that has been issued by the Student Volunteer Movement, and is worthy of its author and of the grand organization of which he is the educational secretary. No clearer or more concise statement of the author's purpose can be made than that found in the preface. "The general aim of the present volume is to present in Part I of each chapter facts bearing on the geography, ethnography and religions of the country under discussion, thus placing

the reader in possession of the main elements in the missionary's environment. Part II follows with a statement of the missionary force, work and outlook. This part of each chapter is a present-day survey only."

This, therefore, is not a history of missions, nor of missionary organizations. It speaks of what is rather than of what has been. Its twenty-one chapters treat of various nations, or sections of the world, and of their geography, their climate, their productions, their people, their religions and other facts bearing upon their condition, especially as related to missions. There follows in each chapter a survey of the forces at work in each country for its evangelization. Of course this survey must be general and not detailed. Yet so far as we have been able to examine the work it seems thorough and reliable. It is all and even more than could have been expected in a volume of this size. The labor bestowed upon its preparation must have been great. Mr. Beach has been able to call to his aid a great number of missionaries in different parts of the world who have furnished him facts which he has here presented in a most admirable form. As a conspectus of the present-day condition and outlook of all foreign missionary work there is nothing at all comparable to it. Another volume was to have accompanied this which we now review, but the immense labor connected with its preparation has made it necessary to delay its publication. It will consist of maps and statistical tables which will indicate the work of all foreign missionary organizations at the several stations they occupy throughout the world. This second volume will be eagerly awaited by all students of missions, as it will furnish them material for finding at once and without prolonged investigation the missionary situation at any point in the world. Mr. Beach is placing not only the Student Volunteer Movement, but the whole Christian world under a debt of gratitude to him for the preparation of such a valuable work.

African Wastes Reclaimed: illustrated in the story of Lovedale Mission. By Robert Young, F. R. S. G. S. London. J. M. Dent & Co.

Between six and seven hundred miles northeast of Cape Town in So. Africa, and some eighty miles from the Indian Ocean, is the noted mission station of Lovedale, where for sixty years an industrial training school has been in operation, in which between three and four thousand students have received mental and manual training, and from which they have gone forth to Christian service in many parts of Africa. As an outgrowth of the Glasgow Missionary Society, missionary work in that section of So. Africa has been maintained by many connected with the Free Church of Scotland, the London Missionary Society and other organizations, and Lovedale itself, which was chosen as a site for the industrial plant in 1841, was named for Rev. Dr. John Love, who was for a time secretary of the London Missionary Society and afterwards pastor of a Presbyterian Church in Glasgow. One of the characteristic features of the Lovedale Institution is that no distinction is made between the races, white, black or brown, its doors being opened to all who will avail themselves of its advantages. While placing emphasis on manual training in all departments, the Christian basis of the institution is most marked. A very large proportion of the students have become Christians, and have gone out into the world confirmed in the Christian faith. The story of the institution is told in an interesting way by Dr. Young, who is abundantly well qualified by his personal acquaintance

with many of the agents in the enterprise, as well as by his missionary enthusiasm, to tell the story. The volume will be one of special interest to those who are interested in the industrial department of mission work.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For India and its vast population; especially for those who have heard the story of the gospel and have been impressed by it, recognizing with greater or less clearness the superiority of the Christian faith to that in which they have been trained, but who are unwilling to break from their co-religionists and follow Christ. (See page 241.)

ARRIVALS IN THE UNITED STATES.

April 30. At New York, Rev. Robert A. Hume, D.D., and wife, of the Marathi Mission. Dr. Hume expects to return to India within a few weeks.

May 12. At New York, Miss Anna L. Millard of Bombay.

DEPARTURES.

May 1. From San Francisco, Rev. Mark Williams, returning to the North China Mission.

May 6. From New York, Miss Effie M. Chambers, returning to Oorfa, Central Turkey.

May 7. From Boston, Rev. and Mrs. Fred R. Bunker and Miss Fidelia Phelps, returning to the Zulu Mission; also Mr. and Mrs. Columbus C. Fuller, to join the East Central African Mission. (See page 233.)

May 9. From San Francisco, Rev. and Mrs. William S. Ament, D.D., returning to the North China Mission.

The missionary vessel, the *Carrie and Annie*, arrived at San Francisco, from Micronesia, April 26.

DONATIONS RECEIVED IN APRIL.

MAINE.

Bingham, Cong. ch.	3 00	
Brewer, Cong. ch.	10 71	
Casco, Cong. ch.	5 00	
Maysville Centre, Mrs. C. E. Hussey, for catechist, Madura,	10 00	
Norway, Miss S. A. Holt,	11 25	
Orland, Friend,	10 00	
Westbrook, Cong. ch.	49 10	
West Brooksville, Cong. ch.	2 00	101 06
Legacies.—Turner, Mary N. True, by Horace N. True, Ex'r,		3,607 38
		3,708 44

NEW HAMPSHIRE.

Amherst, Cong. ch.	24 72	
Barnstead, 1st Cong. ch.	11 31	
Campton, Cong. ch.	5 32	
Candia, Cong. ch.	10 43	
Conway, Mrs. S. A. Evans,	90	
Epsom, Union Cong. ch.	6 20	
Exeter, Mrs. Elisabeth S. Hall,	552 00	
Francestown, Cong. ch.	30 23	
Hampton, Cong. ch.	6 75	
Hudson, Cong. ch.	21 35	
Laconia, Cong. ch.	140 44	
Lyme, Cong. ch.	80 00	
North Hampton, Cong. ch.	14 20	
Pelham, Cong. ch.	37 15	
Webster, 1st Cong. ch.	15 00	
Wilmot, Cong. ch.	1 00	957 00
Legacies.—Hillsboro, Caroline M. Burnham, add'l,		155 47
		1,112 47

VERMONT.

Chester, Cong. ch., 34.66; and Y. P. S. C. E., 25, to const. REV. HENRY L. BALLOU, H. M.	59 66	
Coventry, Cong. ch., toward support Rev. R. Thomson,	14 50	
Dummerston, Cong. ch.	10 00	
Essex, Mrs. Jennie N. Greene,	25	
Glover, Cong. ch., toward support Rev. R. Thomson,	43 06	
Greensboro, Cong. ch., toward support Rev. R. Thomson,	12 62	
Hinesburgh, Cong. ch.	26 36	
Lowell, Cong. ch., toward support Rev. R. Thomson,	4 00	
Milton, Cong. ch.	10 80	
No. Craftsbury, Cong. ch., toward support Rev. R. Thomson,	17 95	
Northfield, Cong. ch.	40 58	
So. Duxbury, Cong. ch.	8 56	
St. Johnsbury, Martha C. Goodwin,	20 00	
Strafford, Cong. ch., a deceased member,	70 00	
Vershire, Cong. ch.	8 50	
Waterbury, Cong. ch.	14 14	
West Brattleboro, Cong. ch.	14 83	
Weybridge, Cong. ch.	8 45	384 20
Legacies.— Essex, N. Lathrop, add'l,		12 28
		396 48

MASSACHUSETTS.

Andover, Chapel ch. and congregation (of which 20.50 from students Theol. Sem.), to const. REV. HENRY J. BENNETT, FREDERICK J.

Libbey, Mrs. John X Miller, and Florence Merrill, H. M. 371 00
Ashland, Cong. ch., 21.10; Henry Denham, 10, 31 10
Auburndale, Cong. ch. 21 22
Boston, Immanuel ch. (Roxbury), 701.66; 2d ch. (Dorchester), 57.93; do., Y. P. S. C. E., toward support Dr. F. C. Wellman, 100; Village ch. (Dorchester), 70.69; Central ch., Jamaica Plain, 59.92; Old South ch., 25; Y. P. S. C. E., Trinity ch. (Neponset), toward support Dr. F. C. Wellman, 25; Y. P. S. C. E. of Pilgrim ch. (Dorchester), toward do., 25; Easter Offering, 3, 1,068 20
Braintree, 1st Cong. ch. 3 66
Brookfield, Cong. ch. 3 80
Cambridge, Prospect-st. Cong. ch., 332.79; North-av. Cong. ch., 278; Pilgrim Cong. ch., 50, 660 79
Centreville, "Philo," 10 00
Danvers, 1st Cong. ch. 36 55
Dracut, Central Cong. ch. 6 60
Dudley, Cong. ch. and Y. P. S. C. E. 6 55
East Cambridge, 'An anarchist,' 5 00
East Rochester, Cong. ch. 10 00
Fall River, Central Cong. ch. 70 10
Florence, Cong. ch. 100 00
Framingham, Plymouth Cong. ch. 189 20
Gloucester, Lanesville Cong. ch. 3 57
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 185.38; Mrs. E. M. Russell, 25, 210 38
Groton, Union Cong. ch. 90 75
Hampden Co., X. 3 25
Hatfield, Rev. R. M. Woods, 10 00
Hinsdale, Cong. ch., through Rev. J. P. Jones, 6 10
Hubbardston, Cong. ch. 16 00
Lee, Friendly, 2 00
Leicester, 1st Cong. ch. 34 79
Leverett, 1st Cong. ch. 10 71
Lowell, Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 8 35
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 54 16
Manomet, Cong. ch. 3 00
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 8 75
Middleboro, Central Cong. ch. 20 00
Monson, Cong. ch., toward support Rev. Henry J. Bennett, 450 00
New Bedford, North Cong. ch., toward support Rev. F. R. Bunker, 500 00
Newburyport, North Cong. ch. 17.92; Prospect-st. Cong. ch., 15.31, 33 23
Newton Centre, 1st Cong. ch. 103 47
Newtonville, Central Cong. ch. 95 97
No. Rochester, Cong. ch. 2 00
Palmer, 2d Cong. ch., for work in Wadala, 103 44
Pittsfield, Pilgrim Memorial Cong. ch., for native preacher, Pao-ting-fu, 25 00
Randolph, Cong. ch. 149 14
Reading, Cong. ch. 40 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton, 14 48
Salem, Tabernacle ch., toward support Rev. D. S. Herrick, 50 00
Sharon, Cong. ch. 19 48
Somerville, Miss Nellie O'Brion (of Highland Cong. ch.), by Mrs. J. H. O'Brion, a memorial gift, 50 00
So. Framingham, Grace Cong. ch., toward support of missionary, 326 36
So. Sudbury, Memorial Cong. ch. 8 75
Southwick, Cong. ch. 18 00
Springfield, South Cong. ch., for Marash Sem. 150 00
Taunton, Union Cong. ch. 46 59
Templeton, Trinitarian Cong. ch. 9 37
Wakefield, Cong. ch. 47 15
Walpole, Cong. ch. 25 25
Waltham, Trinitarian Cong. ch. 5 53
Wareham, Marshall Wentworth, 3 00
Westfield, 1st Cong. ch. 124 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 200 00
Worcester, Union Cong. ch., 23.50; Bethany Cong. ch., 13, 36 50
——, Friend, 5 00—5,717 29
Legacies.—Enfield, J. B. Woods, by Rev. R. M. Woods, Trustee, add'l, 80 00
Hatfield, Samuel H. Dickinson, by D. W. Wells, Trustee, add'l, 800 00
Haverhill, Algernon P. Nichols, 1,750 00
Lancaster, Caleb T. Symmes, by Wm. H. Blood, Adm'r, 3,000 00
Newton Centre, Rev. Daniel L. Furber, D.D., by Robert R. Bishop, Ex'r, 4,000 00
Northampton, Numan Clark, add'l, 18 00—9,648 00

15,365 29

RHODE ISLAND.

Edgewood, Cong. ch. 8 00
Newport, Erastus P. Allan, 25
Providence, Beneficent Cong. ch., 75.60; do., Y. P. S. C. E., for catechists, India, 5, 80 60——88 85

CONNECTICUT.

Bridgewater, Mrs. Dora K. Sanford, for Madura, 1 25
Buckingham, Cong. ch. 14 25
Deep River, Cong. ch., by Rev. C. E. Ewing, 3 27
Durham, Cong. ch. 21 75
Groton, Cong. ch. 23 57
Hartford, 2d Cong. ch. 400 00
Middletown, 1st Cong. ch., toward support of missionary, 68 87
New Britain, 1st ch. of Christ, toward support G. B. Cowles, 500 00
New Haven, Grand-av. Cong. ch., 52.62; Davenport Cong. ch., 16.94; Rev. C. M. Mead, 20, 89 56
New London, 1st ch. of Christ, 150.16; 2d Cong. ch., 25; Pri. Dept. 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 2.13, 177 29
Norwalk, 1st Cong. ch. 36 84
No. Haven, Rev. C. E. Ewing, received for preaching, 11 88
Old Saybrook, Cong. ch. 6 27
Prospect, Cong. ch. 13 25
Salem, Cong. ch. 37 27
Sherman, Cong. ch. 5 00
So. Glastonbury, Cong. ch. and Sab. sch. 24 08
Thomaston, 1st Cong. ch., of which 25 from M. S. H. 37 91
Waterbury, 2d Cong. ch. 180 71
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 150 00
West Haven, 1st Cong. ch. 18 95
Willimantic, Cong. ch. 15 05
——, In memory of S. P. C. 25 00—1,862 02
Legacies.—Cheshire, Henry Gaylord, by George Keeler, trustee, 5,000 00
New Haven, Julia M. Leek, by Burton Mansfield, Ex'r, 419 57
Putnam, Mrs. Adaline S. Fitts, add'l, 2,350 00—7,769 57

9,631 59

NEW YORK.

Binghamton, Mrs. Edward Taylor, 10 00
Brooklyn, South Cong. ch., 100; Central Cong. ch., for work, European Turkey, 78.27; Park Cong. ch., 21.52; E. F. Carrington, 15, 214 79
East Bloomfield, Mrs. Eliza S. Goodwin, 3 00
Friendship, 1st Cong. ch. 7 00
Ithaca, Cong. ch., of which 366.15 toward support Rev. A. N. Andrus, 457 22
Lockport, Cong. ch., through Rev. J. P. Jones, 4 17

Lysander, Cong. ch., toward support Rev. J. D. Taylor, 10 00
Moravia, 1st Cong. ch. 64 00
New York, Bethany Cong. ch. and Sab. ch., 25; Mt. Hope Christ ch., 23; Alfred., A. L. Bennett, 10; Friend, 10, 68 00
Northville, Cong. ch. 19 10
Oswego Falls, 1st Cong. ch., toward support Rev. J. D. Taylor, 5 00
Paris, Cong. ch. 5 50
Patchogue, John S. Havens, 10 00
Poughkeepsie, 1st Cong. ch., toward support Dr. Geo. C. Raynolds, 100 00
Richford, Cong. ch. 5 16
Sidney, 1st Cong. ch. 37 35
West Bloomfield, thank-offering, 10 00—1,030 29
Legacies. — Syracuse, Emeline P. Skinner, add'l, 53 52
1,083 81

NEW JERSEY.

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 200 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen and to const. MR. AND MRS. ARTHUR J. LOCKWOOD AND M. G. BELLONI, H. M. 400 00
Newark, Y. P. S. C. E. of Belleville-av. Cong. ch., for native preacher, Madura, 10 00—610 00

PENNSYLVANIA.

Blossburg, Welsh Cong. ch. 12 79
Edwardsdale, Bethesda Cong. ch. 11 00
Meadville, Cong. ch. 10 00
Philadelphia, Y. P. S. C. E. Central ch., toward support Rev. E. S. Hume, 30; Snyder-av. Cong. ch., 10; 1st Cong. ch., 9.75, 49 75
Pittsburgh, Welsh Cong. ch. 3 00—86 54

VIRGINIA.

Begonia, Bethlehem Cong. ch. 5 76

WEST VIRGINIA.

Huntington, 1st Cong. ch. 16 00

NORTH CAROLINA.

Hillsboro, Miss Curtis, 2; B. C. Bechan, 2, 4 00

SOUTH CAROLINA.

Charleston, Joseph E. Hubbard and brother, for native preacher, India, 17 00

GEORGIA

Waycross, R. M. Haskinson, 4 00

FLORIDA.

New Smyrna, Cong. ch. 1 00
Parker, Mrs. Fanny Park, 50 00—51 00

ALABAMA.

Shelby, Ch. of the Covenant, 6 12

LOUISIANA.

New Orleans, University Cong. ch. 7 08

TENNESSEE.

Crossville, Cong. ch. 1 66

INDIANA.

Muncie, James A. Daley, 80 00

MISSOURI.

Bevier, Welsh Cong. ch. 7 00
Waverly, Mrs. T. A. Brunker, 1 00—8 00

OHIO.

Berlin Heights, 1st Cong. ch. 5 31
Cleveland, Euclid-av. Cong. ch., 30.82; Archwood-av. Cong. ch., 9.17, 39 99
Coolville, Cong. ch. 3 00
Kelloggsville, Cong. ch. 5 00
Marysville, Cong. ch. 8 32
Medina, Cong. ch. 244 59
North Fairfield, Cong. ch. 6 00
Norwalk, Y. P. S. C. E., toward support Rev. J. H. Dickson, 5 00
Rootstown, Cong. ch., K. E. Soc. 56 37
Saybrook, Cong. ch. 9 75
South Amherst, Cong. ch. 7 00
Twinsburg, Cong. ch. 5 00
Youngstown, Plymouth Cong. ch., 30; Elm-st. Cong. ch., Woman's Mis. Soc., 15, 45 00—440 33

ILLINOIS.

Aurora, New England Cong. ch., toward support Rev. W. M. Stover, 15; do., Mrs. W. F. Jobbin, toward do., 100, 115 00
Chicago, California-av. Cong. ch., 22.90; Leavitt-st. Cong. ch., 26.60; Christ Ger. Cong. ch., 2; Chicago Theological Seminary, toward support Rev. C. N. Ransom, 13.25, 64 75
Clifton, Cong. ch. 2 25
Delavan, R. Hoghton, toward support Rev. Wm. P. Sprague, 25 00
Earlville, J. A. D. 25 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 100 00
La Grange, Cong. ch., add'l, 1 50
Loda, Cong. ch. 11 50
Lyonsville, Cong. ch. 18 56
Mattoon, 1st Cong. ch. 39 00
Millburn, Cong. ch. 14 23
Naperville, Cong. ch. 15 61
Roberts, Cong. ch. 7 02
Rock Falls, Cong. ch. 20 50
Sheffield, Cong. ch. 74 61
Somonauk, Cong. ch. 12 75
Sycamore, 1st Cong. ch., of which 5 from Rev. B. M. Southgate, 79 81
Wyanet, Friend, 10 00—637 09
Legacies.— Chicago, Leonard Gould, less expenses, 11,248 16
11,885 25

MICHIGAN.

Addison, Cong. ch. 3 25
Charlevoix, 1st Cong. ch. 16 00
Detroit, 1st Cong. ch., of which 250 toward support Rev. J. H. Dickson, 330 00
Fayette, Cong. ch. 2 00
Garden, Cong. ch. 4 00
Hudson, 1st Cong. ch. 6 00
Pontiac, 1st Cong. ch. 11 75
Van's Harbor, Out-station, 2 00—375 00

WISCONSIN.

Apollonia, Cong. ch. 3 51
Arena, 2d and 3d churches, 3 25
Bruce, Cong ch. 3 73
Clinton, 1st Cong. ch. 68 08
Cumberland, Cong. ch. 5 75
Delavan, Cong. ch. 9 78
Eagle River, Cong. ch. and Sab. sch. 15 88
Evansville, 1st Cong. ch. and Sab. sch. 48 00
Hartford, Cong. ch., of which 50 from J. C. Denison, 71 50

Huron, 1st Cong. ch. 2 08
Kinnickinnic, Cong. ch. 10 17
Lone Rock, Cong. ch. 5 12
Roberts, Cong. ch. 29 06
Sparta, 1st Cong. ch. 39 88
Stockbridge, Cong. ch. 8 50
West Rosendale, Cong. ch. 10 00
Whitewater, Cong. ch. 15 27
Withee, 1st Cong. ch. 2 46——352 02

IOWA.

Avoca, Ger. Cong. ch. 7 00
Cedar Rapids, Bethany Cong. ch. 1 20
Des Moines, Plymouth Cong. ch., 188.10; a lady, 5, 193 10
Dubuque, 1st Cong. ch., 64.13; Immanual Cong. ch., 7.50, 71 63
Iowa Falls, Cong. ch. 21 00
Lake City, Rev. and Mrs. R. L. McCord, for Dr. J. B. McCord's expenses in England, 100 00
Lansing Ridge, Cong. ch. 2 00
Ruthven, Cong. ch. 6 00
Sibley, 1st Cong. ch. 35 00
Spencer, Harmony Cong. ch. 8 75——445 68

MINNESOTA.

Ada, Cong. ch. 7 61
Cottage Grove, Cong. ch. 1 45
Edgerton, Cong. ch. and Sab. sch. 9 32
Minneapolis, Plymouth Cong. ch., 166.66; Grace Cong. ch., 6.50; Rodelmer, 2, 175 16
Rochester, Cong. ch. 51 24
St. Cloud, 1st Cong. ch. 3 37
St. Paul (Merriam Park) Olivet Cong. ch., of which 125 for Hulakegh Mission, 212 00
Sleepy Eye, Cong. ch. 10 00——470 15

KANSAS.

Buffalo Park, Cong. ch. 6 10
Wakefield, Cong. ch. and Sab. sch. 36 32——42 42

NEBRASKA.

Brule, Cong. ch. 1 30
Clay Center, Cong. ch. 24 63
Exeter, Cong. ch. 20 00
Farnam, Cong. ch. 2 50
Friend, Ger. Cong. ch. 4 00
Lincoln, Vine-st. Cong. ch., 27.25; Ger. Cong. ch., 3; Zion Ger. Cong. ch., 3, 33 25
Linwood, Cong. ch. 12 25
Norfolk, 2d Cong. ch. 97
——, churches of Lincoln Association, by Rev. F. F. Lewis, 14 00
——, Friends, 15 00——127 90

CALIFORNIA.

Benecia, Cong. ch., for native preacher, India, 30 00
Cloverdale, Cong. ch. 7 50
Oakland, 1st Cong. ch. 100 00
Redlands, 1st Cong. ch., of which 1,400 from S. J. Hayes, 1,485.01; R. A. Harris, for medical work in China, 10, 1,495 01
Santa Rosa, Cong. ch., K. E. Soc. 5 00—1,637 51

Legacies. — Correction: In May *Herald*, Stockton, Rev. John Calvin Goddard, D. D., should read Rev. John Calvin Holbrook, D. D.

OREGON.

Cedar Mill, Abraham Reichen, 5 00

COLORADO.

Colorado Springs, 1st Cong. ch., toward support Rev. H. Fairbank, 357.17; 2d Cong. ch., 17.64, 374 81
Highlandlake, Cong. ch. 3 30——378 11

WASHINGTON.

St. John, Cong. ch. 3 50
Walla Walla, 1st Cong. ch. 189 16——192 66

NORTH DAKOTA.

Cooperstown, 1st Cong. ch. 8 00

MONTANA.

Billings, Cong. ch. 21 35
Great Falls, Cong. ch. 22 70——44 05

IDAHO.

Boise, Cong. ch., 19.25; Woman's Mis. Union, 6.94, 26 19
Challis, Cong. ch. 11 60——37 79

DOMINION OF CANADA.

Province of Quebec, Granby, Rev. R. K. Black, 10 00

TERRITORY OF HAWAII.

Honolulu, Mr. and Mrs. H. C. Brown, for catechist, Madura, 40 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Talas, W. S. D. 150 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part, 12,848 85
For salary Miss E. M. Stone, 137 50
For rent for Miss E. M. Stone, 38 50
For rent for Rev. H. G. Bissell, 40 00
For touring and medical work, Tung-cho and Pao-ting-fu, 180 00
For Mrs. Bridgman's salary (from Aux., Manhattan, N. Y.), 25 91—13,270 76

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.* 6,350 00

19,620 76

MISSION SCHOOL ENTERPRISE.

Maine.— Bangor, Central Cong. Sab. sch. 7 70
New Hampshire.— Concord, North Cong. Sab. sch., 8; Durham, Cong. Sab. sch., 5, 13 00
Vermont.— Barnet, Cong. Sab. sch., 9.30; So. Royalton, Cong. Sab. sch., 6; Vershire, Y. P. S. C. E., 2, 17 30
Massachusetts.— Boston, Walnut-av. Cong. Sab. sch. (Roxbury), 35.51; Braintree, 1st Cong. Y. P. S. C. E., 3.69; Clinton, Cong. Sab. sch., 25.07: East Milton, Y. P. S. C. E., 5; Sharon, Cong. Sab. sch., 10.68; Lynnfield, 2nd Cong Y. P. S. C. E., 3; Phillipston, Y. P. S. C. E., 2; Springfield, Memorial Y. P. S. C. E., 15; do., South Cong. Sab. sch., 9.60; do., Faith Cong. Sab. sch., 4.42; Westboro, Cong. Sab. sch., 4; Worthington, Cong. Sab. sch., 2.85, 120 82
Connecticut.—Cromwell, Cong. Sab. sch., 78.56; Mansfield Centre, Cong. Sab. sch., 1.10; Middletown, 1st Cong. Sab. sch., for pupil Erzroom High School, 27.26, 106 92

NEW YORK. — Albany, 1st Cong. Sab. sch., 8; Brooklyn, Bushwick-av. Y. P. S. C. E., for school in India, 40; do., Beecher Memorial Y. P. S. C. E., 10; Flushing, Cong. Sab. sch., for pupil, Bronsa, 19.63; Moravia, 1st Cong. Sab sch., 6, 83 63
PENNSYLVANIA. — McKeesport, Cong. Sab. sch. 8 75
VIRGINIA. — Herndon, Y. P. S. C. E. 3 33
GEORGIA. — Macon, 1st Cong. Y. P. S. C. E., for school for girls in India, 1 85
ARKANSAS. — Rogers, Cong. Sab. sch. 5 00
OHIO. — Berlin Heights, Y. P. S. C. E., 10; Conneaut, Cong. Sab. sch., 10; Medina, Y. P. S. C. E., 20; Toledo, Central Cong. Sab. sch., 5, 45 00
ILLINOIS. — Chicago, Calif-av. Y. P. S. C. E., 20; do., Maplewood Y. P. S. C. E., 5; Jacksonville, Cong. Sab. sch., 4.11; Loda, Y. P. S. C. E., 1; do., Jun. do., .50; Rock Falls, Cong. Sab. sch., 10, 40 61
MICHIGAN. — St. Joseph, 1st Cong. Y. P. S. C. E. 3 00
WISCONSIN. — Milton, Cong. Sab. sch., 4; Rosendale, Cong. Sab. sch., 8.23; West Rosendale, Cong. Sab. sch., 5, 17 23
IOWA. — Dubuque, 1st Cong. Y. P. S. C. E., 8.50; do., Immanuel Cong. Sab. sch., 7.50, 16 00
COLORADO. — Highlandlake, Cong. Sab. sch. 1 30
NEBRASKA. — Lincoln, Zion Ger. Y. P. S. C. E. 2 00
CALIFORNIA. — Auburn, Y. P. S. C. E., for pupil, Foochow High School, 5; Field's Landing, Cong. Sab. sch., 5; San Francisco, 1st Cong. Y. P. S. C. E., 2.50, 12 50

505 94

MICRONESIAN NAVY.

CONNECTICUT. — Danbury, 1st Cong. Sab. sch., 2; New Britain, South Cong. Sab. sch., 20; New London, 1st Cong. Sab. sch., Pri. Dept., 2.13, 24 13
NEW YORK. — Griffin's Mills, Y. P. S. C. E. 2 00
NEW JERSEY. — Newark, Kate L. Hamilton, 5 00

31 13

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, Park Manor Y. P. S. C. E., 5: Hinsdale, Y. P. S. C. E., 4; Homer, do., 3; Ravenswood, 1st Cong. Y. P. S. C. E., 15; Sterling, Y. P. S. C. E., 5; New Windsor, do., 7; all for MacLachlan Fund, 39 00
MICHIGAN. — Eastlake, Y. P. S. C. E., 3.33; Tipton, do., 1.13; both for Lee Fund, 4 46
WISCONSIN. — Mazomanie, Y. P. S. C. E., 5; Milwaukee, Grand-av. Y. P. S. C. E., 15; both for Olds Fund, 20 00
IOWA. — Emmetsburg, 1st Cong. Y. P. S. C. E., 4.25; Fairfield, Y. P. S. C. E., 1; Garner, do., 5; Gilman, do., 6; Lawler, do., .90; all for White Fund, 17 15
MINNESOTA. — St. Charles, Y. P. S. C. E., 6.50; Wadena, do., 1.50; both for Haskell Fund, 8 00
KANSAS. — Pantteg, Y. P. S. C. E., for Bates Fund, 2 00
NEBRASKA. — Lincoln, Vine-st. Y. P. S. C. E., for Bates Fund, 5 76
COLORADO. — Craig, Y. P. S. C. E., 6; Greeley, do., 15; Leadville, do., 5; all for Albrecht Fund, 26 00
NORTH DAKOTA. — Amenia, Y. P. S. C. E., for Haskel Fund, 3 00

125 37

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS. — Boston, Samuel B. Capen, 500; Brookline, C. A. Hopkins, 1,000; Sharon, Arthur A. Bailey, 5, 1,505 00
CONNECTICUT. — Hartford, Mrs. Emily S. Echols, 25; Old Lyme, Rev. J. Chas. Villiers, 10; Wethersfield, Geo. W. Harris, 25, 60 00
OHIO. — Oberlin, Rev. J. W. Bradshaw, 51 50
ILLINOIS. — Chicago, David Fales, 100; ——, Friend, 6,469.07, 6,569 07
IOWA. — ———, Friend, to const. with prev. dona. REV. SAMUEL A. MARTIN, H. M. 25 00
CALIFORNIA, Ontario, Bethel Cong. ch. 100 00

8,310 57

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Gorham, John A. Waterman, 10; do., J. S. Leavitt, 5; do., Miss C. C. Frost, 5; do., Miss Gage and Mrs. Cousins, 5, all for Talas Boys' Sch. Building Fund; So. Paris, Y. P. S. C. E., for pupil, Aintab, 10; Stickney Corner, a friend for work, care Miss M. E. Price, .15; Yarmouth, C. L. Marston, 5; do., Mrs. Prof. Snow, 1; do., Mrs. Hammond, 1, all for Talas Boys' Sch. Building Fund, 42 15
NEW HAMPSHIRE. — Exeter, Miss I. C. Wingate, for Talas Boys' Sch. Building Fund, 25; Nashua, Pilgrim Cong. ch., Cary Mission Circle, for work, care Mrs. Otis Cary, 10; Portsmouth, North Cong. ch., for Talas Boys' Sch. Building Fund, 48.11; Rochester, H. M. Plumer, 25; do., Mrs. Martha W. Horr, 5; do., Mrs. M. F. McDuffee, 10; do., Rev. H. A. Blake, 5, all for Talas Boys' Sch. Building Fund; Stratham, Friend, for do., 1.80; Swanzey, Friend, for pupil, Hadjin, 5; Wilton, Mrs. A. E. Tracy, for student, Harpoot, 15.25, 150 16
MASSACHUSETTS. — Ashby, James W. Brooks, for Boys' Sch. Building Fund, 50; Boston, Mt. Vernon Chinese Sab. sch., for native helper, care Rev. C. R. Hager, 70; do., South Evan. ch. (West Roxbury), for hospital work, care Dr. T. S. Carrington, 58; do., Mrs. E. K. Baxter, for hospital nurse, care Rev. G. E. White, 5; do., A thank-offering on account of Miss Ellen M. Stone, for church in Kustendil, 100; do., Easter offering, for work, care Rev. C. R. Hager, 2; Cambridge, R. B. G., for Okayama Orphanage, 1; Dedham, Miss M. C. Burgess, for orphan, care Mrs. C. C. Tracy, 25; do., do., for pupil, Sivas, 18; Everett, 1st Cong. Y. P. S. C. E., for work, care Rev. F. R. Bunker, 7.55; Fitchburg, Calvinist Cong. Sab. sch., for work in Foochow, 19.81; Gloucester, Mrs. Reuben Brooks, for work, care Rev. H. C. Hazen, 20; Haverhill, Crowell Y. P. S. C. E., Centre Cong. ch., for Crowell church in India, 40; Littleton, Waldo E. Conant, for Talas Boys' Sch. Building Fund, 25; Mattapoisett, Y. P. S. C. E., for work, care Rev. F. R. Bunker, 5; Newtonville, Central Cong. Sab. sch., for work, care Rev. G. A. Wilder, 10; Somerville, Franklin-st. Cong. Sab. sch., for work, care Rev. E. G. Tewksbury, 10.25; Sunderland, Y. P. S. C. E., for school, Wadale, 15; Wayland, Mrs. Cynthia C. Roby, for work, care Rev. G. G. Brown, 25; West Medway, 2d Cong. Sab. sch. and friends, for pupil, care Miss M. L. Daniels, 12.50; Weymouth and East Braintree, Union Cong. ch., for work, care Rev. G. G. Brown, 50; Whitinsville, Y. P. S. C. E., for assistant for Rev. R. A. Hume, 60; Worcester, Hope Cong. Y. P. S. C. E., for native preacher, care Rev. W. L. Beard, 37, 666 11
CONNECTICUT. — Abington, Y. P. S. C. E., for student, Foochow, 10; Hartford, Glenwood Cong. Sab. sch., Pri. Dept., for work, care Rev. Henry J. Bennett, 1; do., Daughters of the Covenant, 4th ch.,

for pupil, care Rev. H. N. Barnum, 25; do., W. C. Hawkes, for Foochow Theol. Sem., 10; Jewett City, W. B. M. Aux. and Y. P. S. C. E., for pupil, care Miss M. L. Daniels, 25; New Britain, Miss Norton, for Talas Boys' Sch. Building Fund, 1; Newington, Y. P. S. C. E., for work, care Mrs. C. D. Ussher, 25; do., Young Men's Mis. Circle, for use Rev. J. E. Abbott, 20; do., do, for work, care Mrs. C. D. Ussher, 10; and Rev. L. P. Peet, 5; do., Cong. Sab. sch. and Y. P. S. C. E., for Zulu helper, 12; New London, Friend, for repairs on buildings, Adabazar, 800; No. Madison, Branch Sab. sch., for work, care Rev. E. H. Smith, 1.78; Salisbury, Cong. ch., for use Dr. F. D. Shepard, 3, 948 78

NEW YORK. — Brooklyn, Central Cong. Sab. sch., for work care Rev. C. R. Hager, 20; do., Willoughby-av. Cong. Sab. sch., class No. 15, for work care Miss J. G. Evans, 12; Burke, Presb. ch., for work, care Rev. J. C. Martin, 74.25; Deansboro, Young Men's Bible class, for work, care Rev. F. E. Jeffery, 1; Salamanca, Y. P. S. C. E., for student, Foochow, 20; Schenectady, Y. P. S. C. E., for native worker at Lin Ching, China, 30; Wellsville, Y. P. S. C. E., for nurse, care Dr. T. S. Carrington, 5, 162 25

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Stockholm, Josephine Walther, for hospital, care Dr. H. N. Kinnear, 10; and for use Mrs. Kinnear, 5; do., Mrs. P. J. Walther, for use Mrs. Kinnear, 11.50, 39 00

PENNSYLVANIA. — Philadelphia, Central Cong. ch., for Talas Boys' Sch. Building Fund, 25 05

VIRGINIA. — Begonia, Bethlehem Cong. ch., for work in Prague, 1 00

ALABAMA. — Talladega, Cong. Sab. sch., 5; and Mrs. Howland's class, 5, both for pupils, Ceylon, 10 00

TENNESSEE. — Jellico, Cong. ch., for work, Zulu, 1 00

OHIO. — Bellevue, 1st Cong. Y. P. S. C. E., for work, care Rev. F. M. Chapin, 150; Columbus, North Cong. ch., for schoolhouse, care Rev. G. G. Brown, 100; Toledo, Washington-st. Cong. Sab. sch., for pupil, care Miss E. R. Bissell, 25; do., Y. P. S. C. E. of 1st Cong. ch., for native preacher in India, 15, 290 00

ILLINOIS. — Chicago, 1st Cong. ch., Mrs. H. M. Lemon, for Talas Boys' Sch. Building Fund, 25; do., Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, India, 12.50; do., do., Mr. and Mrs. J. A. Werner, for native preacher, India, 10; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Payson, Rev. D. B. Eells, for native preacher, care Rev. R. Winsor, 25, 74 50

MICHIGAN. — Bridgman, Y. P. S. C. E., for pupil, care Rev. L. O. Lee, 6.25; Grand Rapids, Park Cong. Sab. sch., 12.50; do., Park Y. P. S. C. E. 15; do., South Y. P. S. C. E., 7.50; do., Plainfield-av. Y. P. S. C. E., 7, all for work in Smyrna; Suttons Bay, 1st Cong. ch., for student, Aintab, 3, 51 25

IOWA. — Des Moines, S. A. Merrill, for Getchell Tutorship, 5; Grinnell, Rev. Edmund M. Vittum, for church building, Philippopolis, 35.50, 40 50

NEBRASKA. — Lincoln, Mrs. Anna E. Clark, for native preacher, Marathi, 5 00

COLORADO. — Colorado Springe, Mrs. M. C. Gile, for work, care Rev. H. Fairbank, 250; Telluride, Cong. ch., for native preacher, care Rev. F. E. Jeffery, 25, 275 00

CALIFORNIA. — Field's Landing, Enoch E. Chakurian, for school at Yerebacan, 7.50; Los Angeles, Vernon Cong. ch. and pastor, for native preacher, care Rev. H. C. Hazen, 25, 32 50

CANADA. — Ontario, Oxenden, Thomas Baldwin, for native preacher, Foochow 30 00

From INCOME GORDON THEOLOGICAL SEMINARY FUND.

For Gordon Theol. Seminary, 252 50

From INCOME NORTH CHINA COLLEGE ENDOWMENT.

For North China College, 105 26

From INCOME ANATOLIA COLLEGE ENDOWMENT.

Income Blank Memorial Fund, for scholarship, 39 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For use of Mrs. H. T. Perry,	26 00	
For use of Rev. J. P. Jones,	10 00	
For use of Rev. Mark Williams,	10 00	
For Sab. sch. work, care Miss Clara L. Brown,	39 80	85 80

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer.*

For building for kindergarten work in Pekin,	3000 00	
For Emily Baker Memorial Fund,	65 50	
For use Miss E. S. Hartwell,	15 72	
For use Miss E. M. Swift,	41 00	
For use Miss M. A. Perkins,	25 00	3,147 22
		6,474 03
Donations received in April,		51,499 38
Legacies received in April,		32,494 38
		83,993 76

Total from September 1, 1901, to April 30, 1902: Donations, $429,977.53; Legacies, $92,931.25 = $522,908.78.

ADVANCE WORK, MICRONESIA.

CONNECTICUT. — Greenwich, 1st Cong. Sab. sch. and Y. P. S. C. E., 12.50 each, 25; do., Alfred J. Wakeman, 10; Naugatuck, Mrs. F. A. Smith, 10, 45 00

NEW YORK. — Brooklyn, Robert D. Benedict, 10; Rondout, Miss E. A. Williams, 5, 15 00

ILLINOIS. — Chicago, Leavitt-st. Cong. ch., Mary A. Crane, 5 00

65 00

TWENTIETH CENTURY FUND.

MASSACHUSETTS. — Cambridge, Samuel Usher, 100; do., Phineas Hubbard, 34; Newton Highlands, Cong. ch., 15; Whitinsville, Miss Annie L. Whitin, 450, 599 00

CONNECTICUT. — Bolton, Cong. ch., 7.50; New London, Mrs. J. N. Harris, 2,000, 2,007 50

ILLINOIS. — Chicago, F. 1,050 00

MINNESOTA. — Minneapolis, Plymouth ch., F. W. Lyman, 100; do., do., Mrs. Chas. A. Pillsbury, 100, 200 00

3,856 50

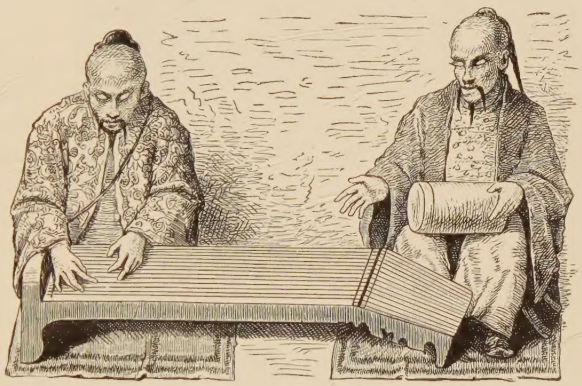
Previously acknowledged. 86,144 65

90,001 15

For Young People.

BLIND CHANG, A MARTYR OF MANCHURIA.

Some sixteen years ago a poor, ragged, and blind man arrived at the hospital of the Presbyterian Mission at Moukden, which is the capital of Manchuria. His name was Chang, and he was without known occupation, except as a gambler. The hospital was full, and Chang was told there was no room for him. But he plead earnestly for admission, said he had come over a hundred miles to have his eyes cured, that he had been robbed on the way, and had not enough to pay for his lodging, even for a night. A room was found for him, and, strange to say, this poor, blind beggar came to be known as one of the most efficient Christian evangelists in all Manchuria. The story of his life and death has been told in a booklet prepared by Rev. James W. Inglis, in which extracts are given from letters written by a number of missionaries who had come in contact with blind Chang. From this booklet we draw the following story of this remarkable man.



BLIND CHINESE MUSICIANS.

After his reception to the mission hospital, he remained there for a month, during which time his health greatly improved, and his eyesight was so far restored that he could see his way, though with difficulty. But, best of all, he heard the message of the gospel and received it, and grasped its main truths with greatest avidity. In describing his earliest experiences, Rev. James Webster says: —

"It was in June, 1886, that I first met blind Chang. He came to me seeking baptism. He had been to the dispensary for healing for his eyes, and although he had not got what he sought, he had heard the gospel of Jesus, the Man of Nazareth, who, when he dwelt on this earth of ours, opened the eyes of the blind, preached deliverance to the captives, and proclaimed the acceptable year of the Lord. The heart of the blind man was captivated by the story, and he wished to be numbered among the disciples of Jesus, and to be counted one of the ransomed of the Lord. Very ear-

nest he was that morning 'to be washed from his sins,' which he thought baptism could and would impart; and it was a vast disappointment to him, as it was with reluctance on my own part, that I refused him. He had not learned enough; we knew so little about him; he must go home and tell his friends as best he could what great things he had heard, and, in due course, I would visit him at his native village, and then we should see whether he still desired to follow Jesus or not. His countenance fell; his disappointment appeared to be so keen and so real that I half repented my decision; but I reasoned that, if sincere, he would profit by the delay. Away he went, with our blessing and some books; away back to his native valley with his almost sightless eyes, groping along the way from village inn to village inn, telling his wonderful tale to all his fellow-wayfarers wherever he spent the night."

BLIND CHANG AND HIS GUIDE.

After he left the hospital he was persuaded to submit to an operation which is common among the Chinese, namely, the insertion of a needle in the eye, with the result that he became totally blind.

He was heard from as moving about among the towns and villages north of Moukden, and later on, Mr. Webster set out for a tour through these towns, one object being to find this blind convert. At several places he came upon traces of his work, and at one town he met a Mr. Li, a Christian teacher, who gave him a story of what Chang had been doing. It seems that after he left Moukden he went from village to village, telling the people about the religion of Jesus. He visited in the houses of those who would receive him, and in the evening he preached, sometimes to hundreds, under the trees. At first everybody laughed at him or thought him crazy, but he went on preaching, and his intense earnestness made the people listen to him. Mr. Li said "some were for him and some against him; some blessed him, some cursed him; in short, the whole countryside was in an uproar. Week after week passed, Chang daily praying his prayer for help from on High, and singing his one hymn, learned in Moukden, and then sallying forth alone, groping his darkened way with his staff to tell of Jesus the Son of

God, who was born in Bethlehem and died upon the cross for the sins of the whole world."

The result of all this was that when Mr. Webster reached his village he found a large number of people who were earnest inquirers, but Chang himself had gone away to visit other villages. When he heard that the pastor had come, he started back. Of their meeting Mr. Webster says: "He stood stock still for a moment, resting on his staff as if to assure himself, and then his face became perfectly radiant with joy, and great tears dropped from his eyes as he said, in a voice quivering with emotion, 'O pastor! you promised, and I always said you would come.' That night was spent in answering questions and instructing inquirers. Chang and the other Chinese kept up the conversation until midnight and the small hours had passed, and Mr. Webster confessed that he fell asleep in the midst of a discussion between Chang and his hearers respecting the relative merits of Confucianism and Christianity. Chang made Confucius assume the character of a man standing at the mouth of a deep pit, discoursing on the advantages of walking circumspectly to an unfortunate wayfarer who had stumbled into the pit; while another — Jesus — coming along, threw him a rope, drawing him out, and telling him, when his feet were on the rock, to go and sin no more.

On the next day there was a crowded house, and, after the examination of applicants for baptism privately, they were baptized, and partook of the Lord's Supper. Mr. Webster reported: "I have never witnessed a more interesting scene, or joined in a more solemn and joyful sacramental service. Nine men, headed by their blind guide, who had to be led by the hand to receive the sacred rite, professed to come to Christ, and to believe in him, and to venture their all, both here and hereafter — and all this with a warmth of feeling and an earnestness of purpose impossible to describe."

The story of Chang's life after this is detailed, and very interesting. He was not a perfect man. He loved to wander here and there, but always with the message of the gospel. He could not submit to direction from any one, but worked in his own way. After a while he went to Peking, where he received instruction in the Murray System of writing for the blind, and so diligently did he apply himself that within three months he was able both to read and write. Then he could read his Bible, not only for his own comfort, but to crowds of people who would gather about him, wishing to see how a blind man could read. He soon gained a marvelous knowledge of the Scriptures. He seemed to have the whole New Testament by heart, and he always quoted by chapter and verse. Mr. Webster says that on one evening he gave out as the lesson Philippians 1: 9, and before he could find his own place, he heard Chang begin to repeat the words to himself. He is said to have had a soft voice, and he spoke with great rapidity and smoothness, the words coming from his lips "like the ceaseless murmur of a brook."

A variety of incidents are told of his wanderings up and down Manchuria, preaching the Word. He was not adapted to be an instructor in Christian truth, but he had an extraordinary gift in leading men to Christ,

leaving their subsequent instruction to others who were better fitted for that work. No less than 170 persons were baptized in the regions through which he had passed as an evangelist in 1892, so that some one said, "If Chang Shen had not lost his sight, there would have been no church here." Several men who subsequently became prominent in the Christian church were first led to Christ by the labors of this faithful man.

When the Boxer uprising reached Manchuria in July, 1900, Chang and a Christian friend were seized, bound, and dragged away to a temple. They were ordered to worship idols on pain of instant death. Chang's friend faltered. He had stood well previously, but he could not stand the temptation to recant. He burned incense to the idols, and was at once set free. But not so with Chang. When commanded to worship the idols, he answered, "I can only worship the one living and true God." "You must repent," they cried. "I have repented already," was his answer. "Then

A CHINESE BAND.

will you believe in Buddha?" "No, I believe in Jesus Christ." "Then you must die," they shouted. And the record closes by saying that while he was singing a hymn the sword came down upon his neck, and he was hewn in pieces.

There is left a hymn which blind Chang composed, and it has been translated by Rev. Dr. John Ross. Perhaps it was the hymn which he was singing when he was martyred. It certainly was well suited for such an hour. It is entitled "Jesus My Guide." Here are two of its verses:—

"Jesus my Guide! 'tis my delight!
Peace fills my soul; He is my Guide.
In toil or rest, by day or night,
Jesus is ever by my side.

"Victor I stand when life is done,
O'er outer foes and sin's foul brood,—
Jesus my Guide I trust alone:
I shall not dread death's coldest flood."